SUBSCRIPTION PRICE, \$1.00 PER YEAR.

Cincinnati, Saturday, December 17, 1892.

Volume XI, No. 25.

My Spirit Home.

Given through the mediumship of J. B. Leslie, of New Albany, Ind., the controlling spirit giving his name in the opening scrostle

> While thinking of my youthful dreams, And life's great struggle with scanty means, Rich only in thought of the life beyond. Ripe old age immortally crowned, Eden of peace, sweet rest from all care Now opens her gate and welcomes me there.

Come over, dear soul, thy treasures receive, Have faith in the truths thou did'st believe, A voice so sweet, so gentle, so kind, Says: Accept thy reward as a sacred bond Eternal growth in the life beyond.

My home, though not like an earth home, has twenty tions of spirits are present. rooms, not counting the corridors, halls, alcoves, and vinecovered verandas-and is furnished in perfect harmony with dow casings are constructed of pink shells, highly polished the utility they are put to by the occupants. My home is a of many kinds, shapes, and sizes, and interspersed with wonder to behold, so varied is it in architecture, and material specimens of pink and white coral, draped with delicate pink of which it is constructed. The rooms are so planned as to lace, over white moss, while the carpet is pink and white moss give perfect view to the beautiful surroundings and to admit variegated; and the ceiling pink moss, over which is strewn the sweet perfume of flowers that surround the home. This, white flowers and buds. mingled with the breath of those that decorate the inner gardens and permeate the pure air of spirit land, give the spirits continual growth, rest, and perfect happiness. Contrasted with this is the beautiful twilight or the gray dawn of morning, with soft silvery rays, falling like great teardrops of joy over the great cheeks of nature and surrounding my home with a cloud of praise and thanksgiving.

All spirit homes have what is called a "Family Room," into which all blood relations or particular spirit friends are received and entertained. This room is so powerfully magnetized that we only have to think of or speak the name of any one of these friends, and immediately they appear in the room, brought there by this peculiar form of telegraphy. My family room is a very large one, with ceilings sixteen or eighteen feet high, from which is a massive bay-window looking out upon "Friendship Garden," and situated upon the east side, that it may receive the perfume from the flowers, that is sweetest while the morning dew is on them and to admit the rays of the morning sun. This room is draped in blue and gold, has no chairs, but is furnished like a grand turkish hall whose cushions, ottomans, rugs, and places for reclining, are made of the most delicate material, richly blended with gold and blue.

My library, overlooking the lake, is furnished with rustic chairs and tables, covered with delicate specimens of moss, interlaid so as to present landscape scenes of rarest beauty. The walls are massive paintings, displaying forests, glens, rivers, and dales, with game of various kinds. The ceiling displays a net-work of tiny vines through which can be seen the moon and stars as they shed their soft rays of light in gentle accents far into the room, lighting up the rustic scenery in a manner indescribable to mortal intelligence. In this room can be found many volumes of poems, and books of prose, most interesting and instructive, that were presented me by the authors I have met at "Spring Garden," while attending their great conventions.

My art gallery is a gorgeous room overlooking the park This room is draped with pink and green, delicate as lace of the finest texture, with snow-white ceilings and walls, over which is gracefully climbing the English ivy, festooning and draping some wonderful productions of art in the form of paintings and statuary, also presented me by the great artists and sculptors I met at the the conventions held at "Spring Garden."

On the south side overlooking the islands of the seasons, I have a room fifteen by eighteen feet, that I will call my temple; a room into which no one enters but myself; a place where I go for my own higher spiritual development. This room is decorated with different shades of purple, violet, blue and lavender, with blooming plants of these shades, all rich in perfume with the hyacinth predominating on account of its strong persume. There are two windows in this room without glass, the light being screened by blooming plants and vines. There is a couch covered with purple material, and the drapings are in harmony with this color. The ceiling represents the blue unclouded sky, and the light that falls about one in such a place as this, is most royal and uplifting to the spirit, adding much to elevate the mind.

My banquet room, overlooking the garden of fruit and ornamental trees, is most lovely, being more like an out-door garden, every piece of drapery being some shade of green and resembling the foliage of many kinds of fruit trees, shrubs, and vines, from which is suspended the corresponding fruit, the variation in color of which gives beautiful contrast, also in all sending forth the richest odor. No flowers are placed here except those natural to the trees, shrubs, and vines, whose fruits are represented, but the fragrance from their flowers, when mingled with that of ripe fruits, feed our spirits unto satisfaction, as regards that kind of spiritual food.

My laboratory, overlooking the little forest, is a room much enjoyed by myself, as well as by my visitors. The walls and ceiling of this room are made of thousands of specimens from the mineral kingdom, decorated with rare specimens from the vegetable kingdom, exhibiting most wonderful specimens from the animal kingdom, all of which are alive. The knowledge gained in this room can not be estimated by mortal minds.

My conservatory is devoted to my choicest plants and to the higher study of nature in the vegetable kingdom. All flowers grown in this room are for plucking, to present to friends who make me a call, and to distribute My observatory, overlooking the entire domain, is a place debefore us, like one great panorama of loveliness. From this soul, that soon must put on immortality, do I return. room we are permitted to listen to the great organs, munipulated by the great masters, pealing forth superb music, the grandeur of which is inconceivable to mortal ears.

The doors to my home are so constructed, that when closed, completely shut out all sound from adjoining rooms, so that entering any room is like going into another by able to present us all with such a home, as would he wish us locality, so different are its surroundings. All the corridors, to possess in the life beyond. alcoves, and halls are ornamented and decorated with

historic scenes from many countries, all of which have great lessons to impart as we wander through them. Our verandas are furnished with reclining chairs, softer than down itself. The floors are covered with carpets of pea-green moss, while the lattice work is covered with vines, whose shade furnishes harbor for many sweetsinging birds that charm us as we repose and tarry there. The carpets upon the rooms and halls are indescribable, as is all

material phrases that mortals may, in a measure, understand, hence they lose their fine texture, appearance, and delicately constructed patterns in the attempt to describe them. The remaining twelve rooms are utilized for various pur poses, and are furnished accordingly. Among them I will mention the pink, red, blue, and green rooms, as particularly charming. Every piece of drapery and ornamentation therein is in harmony with the color of the room. These are

the drapings, for the spiritual articles must be described by

In the pink room the furniture, mantles, walls, and win

used for entertainment on occasions when large congrega

The blue room, likewise ornamented with blue shells and pebbles, with pieces of white coral inlaid, are all draped in liable, no matter what his ability and learning, or his standpale blue lace over white moss. The carpet is all shades of blue moss variegated with white, and the ceiling is a pale blue Catholics and Protestants there can be no question that the moss, over which is strewn pansies in all shades of blue, purple, and lavender, also white. All the shells in both rooms, are so inlaid as to represent flowers of many kinds.

The red room has panels of clouded and mossagates inter laid, divided by wide bands of red granite, highly polished; the drapings are of heavy dark-red material, the floor is carpeted, being solid red granite, while the ceiling is constructed mental liberty. It is a perpetual and ever-growing protest of inlaid agates of various forms.

The green room, whose walls, ceilings, and furniture, are s solid growth of moss, shaded from the darkest to the lightest reason, but their acts and statements are open to criticism, green, is beautifully draped in festoons of pea-green moss, and they are compelled to stand before the bar of public The carpet is of dark-green moss, over which is trailing lightgreen vines, and the ceiling is a pea-green moss, festooned with light-green moss, and dark-green ivies intertwined.

Autumn seasons are often represented. My Autumn room is authority in all doubtful questions-God's vicegerent on especially attractive. The four walls are each a grand painting, portraying Autumn in all her changes of color, from the boration of impartial scholars dwarfed by no theological most charming effect. These paintings portray dense forests, along whose edge can be seen the deer, whose soft brown eyes and delicate colored hair is a language within itself, that bespeaks contentment. There are also mountains and ravines along whose sides trees and shrubs are covered with gorgeous colors, and under whose shade can be seen cattle and sheep, some lying, some standing, apparently in the act of eating. These great paintings are set deep into the walls, framed with great bands of red and gilt, over which is twining ivy. All plants and flowers, decorating this room, are such as are nataral to Autumn. All the furniture is rustic with moss coverings, and the carpet is a perfect representation of fallen leaves. In the corner of the room are growing tufts of ferns, over which Autumn leaves have carelessly fallen. The ceiling is a beautiful display of an Autumn sun-set behind a mountainous range, casting its golden light down on the bosom of this fact in the Popular Science Monthly for December. quiet lake, with its streaks of red and yellow, darting into the mellow sky like one grand aurora borealis.

My Winter room, like that of Autumn, has four great paintings that form the walls. One is a mountainous range, popular work from a Catholic point of view, and censures its at whose base lies a valley. The mountains are dotted with leafless trees, underbrush, pines, and hemlocks, representing a morning scene, on which lies a mantle of new-fallen snow.

Another is a Winter scene by moonlight, representing a country village on an elevated tract of land overlooking a bay and harbor, whose waters have changed to a sheet of crystal had obtained permission from the Pope. He also submitted ice, and over which many boys and girls are gracefully gliding on their skates.

Another is an evening Winter scene over a rocky pass, displaying large canyons, cliffs, rocky mountains, and a heautiful this unpleasant and onerous task in 1867 and again in 1876 water fall in the foreground, whose falling waters have formed and won thereby the warm commendation of Leo XIII' into great stalactites of ice, and whose spray has been frozen, formally expressed in an apostolic brief dated June 3, 1886 presenting a sublime scene, as the sun is setting in a cloak of gray light from behind the storm clouds that are approach-

Another is a night scene of a great city overlooking the ocean, all wrapped in a veil of falling snow and displaying the lights from the great city as the tiny snowflakes dance about that the orthodox care and cringing obedience to the whims them. The frames to these great paintings are rustic work, of Church superiors, the sectarian character of the author, the one of propulsion, its opposite the counter one of resistrepresenting great icicles. The carpet is a representation of new-fallen snow, while the ceiling is a deep-blue starlit sky. The windows are covered with frost of a thousand formations. The drapery is a formation of crystallized moss, and on the hearth constantly burns a mellow fire, casting a beautiful light upon all objects in the room. Here we can take on that rules in the extreme councils of the Church. The Jesuit conditions to enjoy the scene, and its surroundings, notwithstanding the joy I experience in the possession of so rich a home as this, and the great privilege I enjoy in being able to visit other spirit homes-many of which are far grander than mine-and the power to attend the great conventions at or not, if it "agrees with the doctrines of the Church!" "In "Spring Garden;" or the privilage to associate with authors, the first place he seems to think that no Catholic historian poets, musicians, etc.

that I can return to earth, and through the mortal organism, continue a work that in my earth life lay close to my heart, viz: the uplifting of mortal intelligence, setting it adrift in throughout the several rooms on occasions requiring them. the stream of progression; and out of chaos to bring harmony. Not that the common surroundings of earth have any lightful in the extreme. From this position everything comes particular charm for me, but for the love I bare the mortal severely reprehended for admitting that Calvin was a man of

May the eternal, alwise, and most merciful father of the great spirit family and preserver of all existing life, from

IS SECTARIAN HISTORY RELIABLE? LYMAN C. HOWE.

When Catholic and Protestant histories conflict in importsut statements how shall we determine the truth? It is safe mill of the "Congregation of the Index?" It is an old doctrine to conclude that the more intense the sectarian prejudices of the Church fathers that "it is proper to lie and deceive" the less trustworthy are statements which bear directly upon when the interests of the Church require it! There is pretty the faith of the writer; and the less such religious bias the more likely are facts, carefully studied and sifted, to find a proper place in the narrations of events. But it must be con- still utilize it when unpleasant history confronts them. ceded that very few writers are entirely free from prejudice; and few histories, if any, can be found that do not show the color- but we should not abate one jot or tittle in our efforts to learn ing of the author's mind, even in the most candid and truthful efforts to be just. But the various shadings of thought that cedents, or the bearing it may have on any system of faith, give undue prominence to one class of events and tend to obscure another class because the mind sees and senses most in the line of its strongest convictions, is not incompatible with truthful history; and the writer that aims to take in all the facts and evidences and diligently sifts and analyzes for the one purpose of making reliable, and therefore enduring history, can be trusted even though his predilections force some things into greater prominence than strict justice can sustain. On the contrary, any historian who purposely ignores or belittles the value of any class of events, or the virtues of any class of persons because of religious or other prejudices, and magnifies facts or fiction and personal qualities in the interest of any sect or theological system, is plainly unreing in the Church and the world's literature. As between preponderance of dictatorial authority which subjugates everything else to theological exactions is, and ever has been, with the Romish dictators. While Protestantism presents many examples of the narrowest bigotry and the bitterest prejudices, distorting truth and mocking reason, yet the general trend of the whole system is towards toleration and against the slavery of conscience, the dogmatic tyranny of the Church. Protestant bigots may distort facts and crucify scrutiny and be "weighed in the balance," and if "found wanting" the Pope can not stay the judgment.

Is it so with the Roman Catholics who acknowledge the That we may have variety in our homes, the Winter and Pope as the "infallible" head of the Church, the ultimate earth? As between the two, and especially with the corrodarkest red, down to the most delicate pink, down to the regiunce, can any rational mind be in doubt as to the most bers in the great realm of universal watchfulness, and that it cream white and interspersed with evergreen trees, giving a trustworthy histories, particularly on religious subjects? The Boston school troubles that so stirred the people to a realiz- in their orbits. ing sense of papal influence and the danger threatening our educational system hinged upon disputed text-booksparticularly some histories that reflected upon the immaculate character of Romanism.

Whether there was real cause for complaint depends upon the truthfulness of the records. No sect has any reason or right to complain of accurate history whatever may be its effect on the influence of its dogmas. That the authorities at Rome do not intend to allow damaging facts to be published within the limit of Church discipline is manifest; and that the "Congregation of the Index" carefully eliminates from Catholic histories all data favorable to Protestants, how ever well authenticated, appears from their own statements.

Prof. E. P. Evans presents some striking illustrations of That I may not misimpress the reader I will quote verbatim "In a recent review of Cesare Cantu's voluminous Universal History, the Jesuit Father Giuseppe Brunengo criticises this deviations from the teachings of the Church." "Cantu, now in the eighty-eighth year of his age, is himself a devout Catholic, and scrupulously abstained from reading any books condemned by the Congregation of the Index, however necessary they might be to his historical researches, until he his history to the scrutiny of the aforesaid Congregation, and not be regarded as strictly orthodox. Indeed, he performed power. Conscious force, which also contains the unconscious declared his willingness to expunge any passage that should fied with the expurgations that had been so gratifying to his sired, or similar calamities be avoided when the sovereign will But the Holy Office, more papal than the Pope, was not satis-Holiness."

Here is an illustrious example of the dictatorial tinkering of facts to suit the dogmas of the Church. It would seem and the orthodox limits set to his researches, followed by the reviews and expurgations of the "Congregation of the Index," ought to be sufficient to make any book soundly orthodox and decidedly doubtful as authentic history.

But even this does not satisfy the spirit of pious perjury Father Giuseppe Brunengo re-examines Cantu's work, and "points out many statements and conclusions at variance with the doctrines of the Church." It is apparently of small matter to this theological critic whether the work is truthful should record anything derogatory to the character of any Yet; one of the sweetest thoughts I cherish is to know | Pope; at least he blames Cantu for not speaking well of Sergius III., John X, and John XI., notoriously licentious pontiffs of the tenth century" * * * "and reproves him for not emphasizing the wickedness of Savanarola in opposing Alexander VI." "On the other hand, no Catholic historian should praise a Protestant or a heretic." Cantu is pure morals and improved by his teachings and example the morals of the Swiss; that Scippio Ricci, Bishop of Pistoria, was pious and learned; that the Jansenists were not wholly whom comes all the precious gifts we now possess, and who devoid of good qualities, and that Dollinger was erudite and has garnered up sufficient to feed and employ us throughout virtuous." "Such concessions are marks of mental obtuseeternity, receive our humble obedience to his will, and there- ness, or moral weakness, and ought never to be made." With such shameful illustrations of the demoralizing influence of dogmatic theology; such self-confessed dishonesty and sup-

from the Church as an index of the highest orthodoxy; with such boastful bigotry parading its own depravity for our guide, what reasoning mind can repose confidence in the claims of impartial accuracy for any history emanating from Roman Catholic sources, and run through the dogmatic cider good support for this kind of morality in the writings of Paul, and it seems that the authorities of the Roman hierarchy Spiritualists should aim to be just and generous towards all, the exact truth and put it on record, irrespective of anteincluding our own. The truth shall make us free.

Written for the LIGHT OF TRUTH.

A MYSTERIOUS FORCE.

HELEN MARION WALTON.

There is a newly discovered force that seems to be agitating the entire globe from centre to circumference, using untoward and peculiar events to make itself known to mankind, and calling scientists to investigate its aspect of usefulness to the world, not only as a propelling power of mortal existence, but its possibility of conscious and understandable intelligence, entirely under the will of man, but proving that present research has only begun to understand the prolific resources; of nature as the servant of the will, but the infinite instrument of development into a higher realm of divine aspiration for a higher revelation of what in the past has been called "mystery," that word being but another name for ignorance and superstition concerning the blind forces of nature awaiting the hand of a discoverer to bring to the light of the present intelligence of the race; to become harnessed to the car of progress. Of the myriads of atmospheric substances in the etherial heavens whose daily and nightly phenomena to our feeble vision are mysterious secrets, little is known, except here and there a luminous wave of intelligible revelation that some enlightened soul tries to explain to the mortal mind, and fails because the veil that covers the unseen is so dense to the common eye.

For instance, it is well known and proven by facts that there are produced in certain localities cyclones, earthquakes, tornadoes, and other destroying elements. Such outbreaks of forces that slumber somewhere until moved upon by a power unknown are called providence, using sush means to punish man, but science declares that this force never slumis by law eternal and infinite that worlds are made to revolve

This invisible force, now known only by its results because of the infancy of its discovery, will soon be known by the scientist as the motive force made useful to the world. It is not a matter of conjecture or imagination that such a force exists, but it is proven by such circumstantial evidence of its workings in the amphitheatre and the spiritual realm around the earth. It has been observed by the watchful artisans of the hemispheres that there are many laws more than that of gravitation in the kingdom of power surrounding the earth, for the law of levitation exists, the opposite of gravitation, with their brothers, the law of propulsion and resistance, and when these four lines or waves of power are set in motion by the corresponding influences of the air disturbed by some manner yet unknown, the waves rising or falling according to law, unite together and make the tornado, earthquake, and cyclone, blizzard. Many epidemics and physical ailments are produced by these disturbances of the atmosphere in certain localities.

That emanation which Keeley has found arising from the earth between sunrise and sunset, attracted by the law of levitation, continues to rise until it becomes assimilated, becoming the moving power of the phenomena of the celestial atmosphere around the earth. We wait the not far distant time when some far-seeing Columbus will navigate the air as well as the land and sea. Unending waves of force are on rising both conscious and unconscious, and above and below have their source in the heart of the universe and its limitless element, is not only subject to the will of the conscious, but through these the will of man. Hence tornadoes, terrific rain-storms, and other destructive manifestations can be produced by batteries raised above certain locations when so deof man shall permit, when he has learned to study and understand how to use the knowledge awaiting his hand.

As we have told you, this grand atmosphoric power is divided into four vast departments of use: The one called gravitation of the earth, its opposite, the one of levitation; ance; each of these giant powers having its own law and circuit of action, yet uniting become the solid basis whereon depends the earth's equilibrium as well as the planetary world's peaceful evolution.

And now to summon the mighty mystery of the past exstence of the earth, it has become necessary that these truths should be known to the scientists of to-day as well as to the neophytes of the new, the few who struggling among the seeming chaos of events, are striving after the true knowledge of the unknown, so that every joist of the structure of human knowledge may fit its own socket, and there be no discord in unitizing the forces of nature into one limitless whole for future generations to enjoy.

For the clearer apprehension of those searching for the socalled secrets of nature, we would say that the force mentioned has its polarity in about the centre of the space between the earth's orbit and planetary realm, forming an immense battery from which inexhaustible reservoir issues the mighty power, which is both centripetal and centrifugal, moving with perfect arbitration in the midst of violent commotion of opposing elements, so that there can be no failure in the eternal evolution of the earth until its race has done its work, and its debris is destroyed by electric fires, for so saith the savants of the spirit world.

There is no greatness needed in acquiring ideas or spirit impressions. The genius lies in their proper presentationlogically and grammatically-with dressing appropriate to pression of truth in the interest of unreasoning faith, fresh their significance or the occasion.

OUR CONTRIBUTORS.

LED TO THE LIGHT.

The publisher of the LIGHT OF TRUTH has secured from Hudson Tuttle the manuscript of a story with the above title which will run through this paper for several months. For intense interest of plot it challenges comparison with the found explanation of the most mysterious psychic phenomena. It is a thrilling tale of honest purpose struggling against the environment of education, social position, and domestic relations; of the outcropping of hereditary taints, and certainly of the stream of life bearing ancestral sins to remote generations in whom they appear as inexplicable criminality. Into the narrative is woven a discussion of the laws of heredity; the theory of evolution and its spiritual aspect, and of nearly every phase of mediumship, both the false and the true. The characters are silhouetted against a black background of infamous purposes and revolting crime; and the moral of the story is not only to show how its hero was led, but to lead the reader also to the light.

Extra large additions of all the numbers containing this remarkable story will be published, but we can not anticipate the demand in that manner, and the only certain way to receive all the numbers is to subscribe now.

The LIGHT OF TRUTH offers attractions found in no other publication. It is unique in the field it occupies, and a mirror of the best thought in the most advanced fields of research Reports of Lectures, contributions from the ablest writers in America and Europe; a Woman's Club; a department devoted to the Progressive Lyceum; a Free Circle giving messages from departed friends, and editorials, with carefully gathered reports of societies, and movements of lecturers are its leading attractions.

We hope, therefore, it will behoove our subscribers to interest themselves in our behalf, and each one make it his or her business to obtain at least one additional subscriber for us. This would materially aid us, and spiritually help the cause of Spiritualism and humanity at large. For it certainly must have dawned on our readers by this time that the LIGHT OF TRUTH is a paper worthy of being recommended to others who believe as they do, and every reader should feel an inward gratification in being able to do a good deed that costs but a few words or a minute's consideration.

[Written for the LIGHT OF TRUTH.]

PLEASANT READING. No. 2.

BY ARLINGTON.

The Viceroy Li Hung Chang, the real ruler of China, has become insane from overwork and the loss of his wife. This places the Celestial Empire in a dilemma. Western nations would depose him for another, but the Chinese have more conservative notions, and a crazy ruler must be endured rather than the sacredness of customs be interfered with. He gained his position by valor in the rebellion, in which 7,000,000 men were destroyed, and has been an able ruler. After all these Chinamen seem to be human with ideas and aspirations nearly like ours, notwithstanding the government has excluded them! I have been trying to get at the motif for their exclusion, while the lowest slums of Europe are admitted. I have come to the conclusion that it is because Sam Sing can't be converted. He was never known to become a Christian. The spume of the slums take to Christianity as naturally as a duck to water; even through the halter it lets

The viceroy did not like the missionaries. That is astonishing, since a Chinaman is made an outlaw in a Christian country.

The Catholic power has never been as outspoken as since the Baltimore Assembly. Since that time it has made a persistent encroachment all along the line. It has never openly taken a hand in politics until the present campaign, but now its priests have publicly not only advised, but commanded the votes of the laity.

The Cleveland Leader reports a sermon preached in the St. Joachim's Catholic Church in Detroit the Sunday before the election, in which the following portentious passage

"The Church is the voice of God, and the Church through its priests tells you whom to vote for. When the Church needed armed men to enlist as crusaders the young men of the Church shouldered the musket and saber and obeyed the orders of the Church. The Church may have to call on you to defend her rights in this country, and I know our young men will obey the Church again, and take up arms to exterminate the enemies of the Church."

The first page I wrote ought to have been on the "Results of the Election." That is past argument. The "apathy" of which so much has been said has been broken with a vengeance. About half the people believe that the country is ruined, and about the same number believe it is saved! Both are equally sincere.

I like to see the people have a chance to test their views of government. Wheat or wool will hardly get below present prices, and with wildcat money these commodities may go higher. Then farmers will stop grumbling-pay their debts easily-and easily get in debt again. I have faith in republican institutions, and that there will always be a possible good government—as good and just as the people. Let us pay our bets, and never bet on a thing as inscrutible as an election again. Let us pocket our bets, and endeavor not to squander the money, as we shall be pretty sure to do.

Then came Thanksgiving. President Harrison had not a great deal to be thankful for. We, the religious press says that his proclamation is marked for its piety. He may be thankful that it is no worse! I am sure I am.

Sacrifice the generous turkey. Rally all the children around the old hearth, and forgetting all differences have a good jolli-

Two great steel ships went down on the lakes, one leaving no trace, and the other only a single soul to report the horrible story of loss. It was dishonest construction, culpable ignorance of mechanical laws, which ended in these disasters.

A sign of the times, a "straw," as they say in politics, is the free manner in which such great and influential papers as the New York World test the piety of Wanamaker, even carlcaturing him with a hymn-book, and religious sayings. Of course, it is his sham piety that is made to do partizan work, but real piety suffers. It would have defeated any party who resorted to such means twenty-five years ago. The religious tendencies of the present administration have not been a potent argument for its retention of power; pather

has it militated against it. thoughts of the ancients. They are so quaint, come more strongly united. It is an ill wind that blows good and free from the smell of coal and gas. Some one to no one.

said that the first stories told, and the first attempt to explain phenomena were riddles. Our wise men steal railroads or buy seats in the Senate, but the wise men of old were wise in expressing themselves so they could not be understood, or are making petty word distinctions, and puzzles. In just this mood I found the story of Alexander the Great and the Gymno-sophists, said to be the most scute sect of philosophers, so named because they went unclothed, were captured and brought before Alexander. He said be would select one of their number for judge, and then asked most highly wrought fiction, and at the same time gives pro- them, one at a time, the most deficult questions, and the first one who answered wrong he would put to death, and after him all the others. He demanded of the first, "Which were the more numerous, the living or the dead?" To which was replied, "The living, for the dead no longer exist."

> The second was asked, "Whether the earth or the sea produced the largest animal?" "The earth, for the sea was a part of it,"

> The third, "Which is the craftiest of all animals?" "That with which man is not yet acquainted."

> The fourth, "What was his reason for persuading the Sab bas (his king) to revolt?" "Because I wished him either to live with honor or die as a coward deserves."

> The fifth, "Which do you think the oldest, day or night?" The day, by one day."

> The sixth, "What are the best means for a man to make himself loved?" "If possessed of great power do not make yourself feared."

> "The seventh, "How can a man become a God?" "By doing what it is impossible for a man to do."

> The eighth, "Which is the strongest, life or death?" "Life,

because it has so many evils." The ninth, "How long is it good for a man to live?" "As ong as he does not prefer death to life."

Then he turned to the tenth, who acted as judge, and commanded him to pronounce sentence. The philosopher re plied, "They have all answered one worse than the other."

"If this is thy judgment," said Alexander, "then thou shalt

"No, not except you choose to break your word, for you declared the man who answered worst should first suffer.'

This answer pleased Alexander so well he dismissed them with presents. Afterwards he sent a disciple of Diogenes to learn of these nude philosophers, and his messenger found them more uncouth than that man of the tub. One told him "he would talk with him on no condition," and another, "to strip himself naked before he came to them for wisdom." One Sphines came into Alexander's presence, and threw down a dry and shriveled hide, and walked silently around its edge. As he trod on one side the other started up continually. Then he slipped into the middle when it lay still. By this the conqueror was forcibly taught to plant himself in he center of his tempire, and not wander around its border.

Written for the LIGHT OF TRUTH!

TERRIFYING PROPHECIES

WILLIAM DENTON.

Perhaps mankind has been caused more keen suffering from fear, induced by prophecies of evil than from any other source. The wail of Isaiah and Jeremiah have been repeated "end of the world" has been the stock in trade of the senseless ravens who have sat on the blasted tree of ignorance and the heavens! cawed ominously of war, pestilence, and famine. Trained to religious teachers in the pessimistic views of nature and impending judgment, the soil has been fruitful and the growth has been rank and overshadowing. There has been a periodical scare that has sent countless victims to the mad-house. The Millerite excitement is yet in memory. The speculakind of treatment.

Lieutenant Totten now occupies the unenviable position of calamity prophet, and his wails call attention because of into shining constellations of worlds and universes. This the position he occupies. But were he a major-general instead of a lieutenant, when he predicts the end of the world of all things." from Biblical data, he is no greater authority than the most uncultured boor.

We say it understandingly and with emphasis that the publication of such calamity prophecies is not only injurious, but little short of a crime. And this brings us to the comet, whose coming was heralded by the newspapers with startling headlines and the usual accompaniment of the imminent danger that awaited the earth from a collision with the fiery messenger. The publication of such ideas is a disgrace to journalism. The evidence leads to the inference that the cosmic stuff of which comets are formed is incomparably attenuated, and were a collision possible no harm would come to the earth. But admitting that comets are solid bodies, they are governed by laws as unchangeable as those controlling the planets. They go out from the sun, it is true, in orbits so elliptical that they traverse almost straight lines into space at great angles to the planes of the planetary orbits, yet how ever far they go into the trackless expanse they are held by the arm of law, and drawn back again at an appointed time. There is no blunder, no patching, or after-thought, and the perturbations and oscillations which appear at times as disturbing causes are the balancing of forces which thereby gain an adjustment and equilibrium.

The timid may enjoy the sublime spectacle of the strangely luminous mass with its streaming tail, sweeping on to the sun until it is lost in its rays, and they may feel certain that it will emerge therefrom and depart on it journey of incomprehensible millions of miles.

Spiritualists may well have faith in the order of the world, as in the unalterable rising and setting of the sun, and gaze upon the sublime pageant of forces with the pleasure of knowledge that knows no fear.

According to the Catholic Church no Protestant is legally married to his wife. Marriage, they say, is one of the seven sacraments instituted by Christ, and committed to Catholic priests only. Celebrated by others, ministers or justices of the peace, it must be void, and Protestant wives are only con cubines and their children bastards, from the child of the president to that of the most common off-spring. Now this Protestant, or both, or as a big a fool as he chooses, but it's a big fool that believes this doctrine of the Roman Catholic Church. The unmarried priests of the Roman Catholic Church have no more power to sanctify the marriage relation than they have to prevent the sun from shining. They are often the poluters of this sacred relation .- Toledo American.

The Michigan Catholic of November 24th, gives credit to the A. P. A. in the following item:

The recent anti-Catholic agitation carried on by the A. P. A.'s has been productive of much good throughout this city and State. In nearly every parish an increased interest is be-From the records of daily events, I like to turn to the ing taken in religious affairs, and Catholics, as a rule, have be-

Written for the LIGHT OF TRUTH

WHAT AND WHERE IS GOD?

U. G. FIGLEY.

Without stopping to dig into old musty heaps containing the barbaric and semi barbaric ideas of long by gone ages and epochs as to the God of the Thithoths, Thoths, Atlantians. Aryans of all grades, Paus, Kors, Chaldeaus, etc., I shall proceed to define God as I find him by perceptive reaching out into the vasty deep of spirit wiher or Spiritus mundi. I rea son that somewhere in space, and most likely in the centre (supposing space to have a centre), there exists a magnetic awful globe, containing all the deific fluids, from which are derived electricity, magnetism, ether, ather, odyl, ethyl, etc. which proceed to all parts of space, both organized and unorganized. If astronomy be true, the sun is the centre of the universe of worlds, of which this earth is a member. There are many other suns, and their systems of universes; in short, there are systems of universes, and systems of systems of uni verses, and all form one grand universe, of which the centre is the great sun that feeds and supports and guides them all I ask, does blind law, without intelligence or even instinct, ture presidents by popular vote or by districts as the congresshang each planet, each star, each satellite, in the heavens, and men are; the other is the one-term presidency. The party bid them course their mighty orbitular sway, when all of them do not at the same time display the same motion, appearance, state of action, or life, etc.? Does blind law, aside from intel ligence and instinct, instruct the mathematical bee to construct its granary for storing honey? Does the same blind of life, even though a light annual tax has to be levied on law show the geometrical spider how to construct her labyrinthian dwelling? Does it show the birds how to build their nests? Does it tell some animals what herbs and roots to eat as antidotes for poisons? Does man, the highest grade of animal 'ife yet known, go through life the victim of blind chance? Are the arisen ones liars and dupes who say that far, far away, above them, in the heavenly schools are teachers who say that above them yet, are archangels, seraphs, arsaphs, eons, arsasaphs, archeons, seraphim, autarphim, deions, and others of still higher intellect, up to God, the vast blazing sea of intelligence, the central sun, from which emanates the lifeprinciple of every living thing, from the smallest particle to the largest planetary system.

This great centre is the father-mother of all things, is the great androgyne principle by which nature is governed. From it proceed all laws of affinity, repulsion, gravitation, genuflection, analysis, and unity. It is the supreme will-the human will is a mysterious power, but man realizes that there are higher wills than his own. It is infinite intelligence; can man plan and construct a universe, or simpler yet, build a bird's nest? And reach the point when he can say, "I can learn no more?" It is the master mind; the finite man can not comprehend the vastness of thought. It is sovereign force. Can man perform the wonders of electricity, magnetism, etc., independent of them? It is conscious energy when man speaks of unconscious consciousness or the unconscious side of life, does he know whereof he speaks? How do we know but that every atom and particle has an intellect of its own, and works, and thinks, and builds on the same plane of reasoning as does man? It is atomic law; for, as above, some incomprehensible something takes particle after particle, atom after atom, molecule after molecule, and fashions them after simple and quaint, and intricate designs, from protoplasm to protozoa, and protophytes, and zoophytes, and ever since their day, and the cheapest road to notoriety has the great mystery, zoosperm, through all stages of mineral been that of calamity prophet. For two thousand years the and vegetable and animal existence, from the smallest protoplasm to the grandest planetary system that sweeps through

This unknown something is the universal director, for he must, indeed, be blind to the beauty, the majesty, the awfu powers of the spaces, who can not recognize that some un seen hand governs all things, forever and forever. This pow er may be likened to a great brain, at every throb of which the silver cord of life is severed, and teeming millions of betions on the Bible prophecies were reduced to the cold ings from insects to plants, expire, and form and re-form and figures of mathematics, and the date fixed to the year, day, pass to other conditions. This power may again be likened and hour of the second advent of Christ. The figures were to a great battery, the currents of which penetrate every part all right, but alas, the data on which they rested were in of space, and all things therein, for space being boundless, choate utterances of mysticism, and did not admit of that has no end, and millions and billions of miles beyond the scope of the vision of the keenest astronomer in the flesh or in the spirit, are silent, unorganized regions yet to be fashioned God of mine is eternal love, for "love lieth at the foundation

> I hold that all things are material—that spirit is matter in very refined state. It is a substance, not a condition of substance. To a certain extent, mind, intelligence, thought, force, energy, are conditions of spiritual matter in its various forms. Resolvable, they are substances, also. Every entity has its atom of refined matter, called life, and this is the secondary cause of its action. The thought act of the great androgyne is the primary cause of all construction and action. I do not believe that no-thing can ever be made into something, therefore I believe that everything that exists, was, and will continue to be, ages beyond the mind of man to comprehend. There is no such thing as death, it is only a metempsychosis, a re-incarnation from one grade or plane of existence to another and higher. The particles that compose the soul, spirit, and body of man existed always-ages upon ages ago when all space was a vast unorganized body of elements yet to be fashioned into all manner of things. They existed all through the ages of the universe's formation and development; "slept in the rock, dreamed in the animal and awoke in man"-the spirit to pass to higher and more ethereal planes of action, conscious of the time when as a particle of fire and flame he coursed his way around the sun town, he lost a little girl three or four months old by the from which proceed all things. At physical death the atoms composing the body undergo a countless series of changes, incarnations, and ages hence spring into being in mortal forms, the coverings of human souls! And an unknown something governs all!

Defiance, Ohio.

OUR MESSAGE DEPARTMENT.

To the Editor of the LIGHT OF TRUTH.]

Surely every true believer must approve of your free circle by which all spirits can come to make known their desires What work is more blessed or beneficent? But why should not others help bear this burden and share the honors? I have been impressed that an "open door" fund should be raised—an open door society organized to help sustain mediums who make a specialty of affording a chance to all spiritsespecially such as have recently passed out! How often souls by accident or otherwise are suddenly removed, and how philis a free country and a man has a right to be a Catholic or a anthropic it would be to afford all such opportunity to come and make known their wishes. I am in favor of a helping band, and an especial purse for this sacred purpose. Who will join hands with me. I am ready with my affection and my money to help raise such a fund! The choice of the medium is decided by those enjoying in the work. I would like to receive hints and suggestions from all who feel an interest in handed out, as follows: "Dear Alfred-I am here. O, how this good work. Can we not organize this "open door" society with many active members, and give and solicit others for this "open door fund"? Who doubts that we would receive such blessings as would far more than compensate us for our labors and sacrifices. Address C. P. SHORT.

109 East Forty-fifth Street, New York City.

Mussa were first used by doctors to keep their fingers soft for deception or collusion. and were adopted by ladies about 1550.

Written for the Licert or TRUIN

SIGNS OF THE TIMES. No. 7.

Having emerged from the religious into the political stens, we see by a recent revolution in State affairs that the country is wide awake to something. What that something is can hardly be estimated on the issues at play, though some people profess to be oracles on signs of the times. To us it has a greater significance than simply party issues. Nor is it a mere temporary political summersault. The country wants a lasting change. Not necessarily to favor Democracy, but a change that will lead into other channels of thought and new ones. The party that harps on one string too long makes dull music for the voters, and a new program is de-

Politics to a progressive-minded people is soul food, and the soul requires variation for growth and happiness as well as the body does. The party that offers the best in this respect, therefore, will receive the sanction and the votes of the people at large. Two demands already seem to have taken root in the hearts of the people. One is the election of futhat endeavors to put this into execution will become the popular one for the time being.

Next is a stable tariff law that will insure protection to home industries without increasing prices on the necessities lands-say twenty-cents on city lots of one-quarter acre and under, and the same on other lands per whole acre. What landowner would object to paying such a pittance for the maintenance of the country he loves?

Next the assurance is wanted that no alliance with religion in any form will be countenanced, nor that the rights of citizenship will be encroached upon by a tendency to centralization of government. The people will care for it in time of need, as they have proved on various occasions. The people constitute its protectors, not those entrusted with the business affairs of the government. Such are only servants; the people are the masters. This is the only foundation on which a true republic can remain intact.

With a one-term president, therefore, and one elected by popular majority; a just and equitable tariff system; a strenuous opposition to any coalition of Church and State (including congressional Sunday legislation); and the settlement of national difficulties by arbitration, except where the people themselves rise to the occasion, as future party principles, a wholesome agitation can be ventured upon as the foundation for a new era in politics. A new code in politics always lends renewed vigor for industrial and other pursuits, and gives a healthy impetus to the country at large. Active business relations and employment for all is one of the effects of such a condition; and prosperity is the healing balm for all woes.

Written for the LIGHT OF TRUTH.

MATERIALIZATION.

H. BROWN.

I discover by the little tag on my paper that my time has expired, and I hasten to renew for another year, for no paper gives to its readers grander truths and richer soul food, than the LIGHT OF TRUTH. The number of November 19th was a perfect gem of good things.

Materializing seauces are so common that I almost hesitate to ask space in your valuable paper to rehearse the wonderful things that have come to bless us. For the last few weeks we have been having a series of materializing seauceswhich have stirred up the latent powers of mind to investigate the wonderful phenomena. The shepherds of the churches are kept quite busy watching their flocks and running round the little lambs to keep them from being destroyed by the spiritual wolves. I will speak more particularly of the last three evenings.

The medium, Mr. T. King, of Totus, was taken into a room and examined by a committee of skeptics. The cabinet was also examined to see if any white clothing or goods could be found, but nothing of the kind was discovered. The medium had heavy black whiskers, his hands were filled with flour, and thus he went into the cabinet, made as usual by hanging up black curtains. The light was turned down to about twilight. Soon women and beardless men made their appearance. Men with white vests, bosoms, and cuffs, women dressed in white, some tall and some short. Quite a number of the audience went up and shook hands with them.

Some were recognized and some were not. One lady, was called up to the cabinet by her former husband with one arm gone; the coat sleeve was there, she felt of it, but there was no arm in it. Many names that were recognized were written in the cabinet upon slates, and handed out. On one was the name "Maud A. Smith." No one at the seance knew such a person. The controlling spirit was asked to have her materialize and come to the front, which she did soon after. She was then questioned if she ever lived in town, but she answered no by the shake of the head. Then being asked if she had parents here she said yes by a nod of the head. Then asked if she would like to see them here the next night she answered yes.

The next day the father was hunted up and asked if he ever had a member in his family by the name of Maud A. Smith. Mr. Smith appeared quite surprised at the question, but answered, nearly thirty years ago, before he came to this name of Maud Amanda Smith. Mr. Smith is an unbeliever in spiritual things, but was invited to attend the seance the next evening. He came. The controlling spirit was asked to have Maud come to the front, but as she was so young when she passed over she would not be recognized without some particular mark or manifestation. She was requested to pin a boquet upon her bosom. In a few minutes the curtains opened and a lady dressed in white with a boquet on her bosom, made her appearance. Mr. Smith then stepped up to the cabinet and recognized his daughter grown to womanhood. It seems to me that the cold, icy hands of Materialism must melt away before the burning truths of spirit-return Among the many wonderful things that came up I would like to mention one more. An old gentleman that had seen seventy-five summers and never married, received a slate from the cabinet with the name of his sweetheart written upon its who had passed over in her maiden days. Sixty long years had intervened and love that never grows old still clings to the one she left behind. She materialized and beckoned him to the cabinet. He stepped up and she put her arms around his neck manifesting that love that makes heaven wherever it is found. The old gentleman is fast nearing the great change and will soon go to meet her in that beautiful land, and she will be there to meet him as described on a slate glad I am to meet you. When you are ready to pass over I will be with you. I will be there to sooth your last hours and to bear you away. M. FISHER."

Many more things were said and done, but I will not take up more of your valuable space. Those who were not convinced were certainly confounded, for there was no chance

Decatur, Mich.

OUR FREE CIRCLE. Every Tuesday Afternoon,

At Douglass Hall, corner Walnut and Sixth Streets. e; seasce begins at r jo. No one admitted after services have begins of the conditions to be an exerced from the routium will be received upon these conditions. They must be germane to Spiritualism. I Miss contain one enquiry only. All personalities must be avoided. 4. The same of the questioner must be attached.

Mas A. E. Kinay, Medium. Mas J. Classo Walgut, Chairman.

In justice to both the spirits and medium we would be pleased bave our friends verify such messages as they may happen to recogto have our friends verify.

Big in these columns.

Big all communications concerning this department and questions from abroad must be addressed to C.C. srowall.

Room : no Race Street Circlanati, O.

REPORT OF SEANCE. Tuesday, December 6, 1892.

PROLOGUE.

Our loved ones, our lost ones, we will meet them again, Never far away are those who belong to us through the bonds of love. Just beside us day by day they are guarding and guiding us over the way, trying to teach us some knowledge more true, trying to lead us to joys more pure, trying to point our way from self out into the higher regions where love for others is always felt. Those who gather closely beside you watch day by day, and they view your innermost thoughts and know what they mean. So be careful, friends. Be true, that the loved ones who watch you may not grieve, and may the songs which they sing join you every day, and may your life be more pure, that the loved ones may be ever near.

QUESTIONS AND ANSWERS.

Ques - Why does the spirit of the living body permit disembodied spirit to enter and take full possession of said liv ing budy? What becomes of the spirit of the person so ob sessed, if so obsessed?

ANS .- The spirit of the one who is taken possession of is still within the house, or the body, but it is held by the willpower of the spirit who has succeeded in taking possession of it. You do not leave the body, but you are held as a prisoner, and sometimes the spirit that is held in this way realizes to the fullest extent that it is a prisoner within its own house. Then those who are obsessed are negative, as it were, to that which surrounds them, and the spirit holding them, either for good or ill, will, before it leaves them (unless other spirits come to help the imprisoned spirit), do the work which it had in contemplation. All should be cautious who have opened the door to the spirit world and guard themselves by a life of purity to prevent obsession. I would also say, try the spirits and when tempted bring your own will-power forward as a resistance. But if that spirit can give you greater truths than you already understand, then it will be well for you to entertain that spirit. But always try to be master of your own home, try to live a purer life, that will bring unto you the highest and best spiritual influence. Spiritualism is a grand truth, and spirit power is a great redeemer, for spirits under stand more and know better than you do the elements which surround you, and thus help you accordingly. Good spirits come to build more firmly the structure you dwell in, trying to teach you the grand lesson of living purer lives, trying to teach you more and more of that divine spirit which is within you. But if, perchance, at some unguarded moment a spirit takes possession of your home, trying to hold you a prisoner, try to reach out against that power and do all you can to break it, and if you cannot, seek the help of some other spirit. Your spirit, however, does not leave your body, but remains there a prisoner.

QUES .- Is the visit of a disembodied spirit through a friend in the form any more tangible to that spirit than it was before the change called death?

ANS .- A spirit that has passed out of the body and entered the spirit realm understands better all that surrounds you and yours. They know you as you are. They see your innermost thought, and even understand that which prompts the thought or act. So they are more tangible, although that is not exactly the word that would express it. They are more nor can you hide anything. If your loving child draws closer Spirits know just how well you love them, and they know you. If the husband has passed over and left his wife on this side, he draws close to that wife by the bond of love that held them together in earth life, and he understands all of her sorrows and all of her joys, and often do the spirits turn aside that which would be disastrous to you. Many times do they come and warn you, and many times do they lift the burden from your heart. They not only see and know that which surrounds you to day, but can see what the end will be. So, friends, you must surely realize by this that they can draw much closer than when incarnated in the body. Spirits in the body are limited. They look into your face and you look into theirs, for the eyes are the windows through which the spirits see one another. Each one of you to-day is as much spiritual as you will ever be, but you are incarnated in a material body and can only see so far and no farther; you can only understand a man as he expresses himself. But when you are drawn to one who feels hatred you will know his condition if sensitive. Then if your spirit has become so spiritnalized that it can sense and understand conditions surroundpower of the spirit. Who can tell the possibility of the spirit? Not one of us. Though disembodied I learn new lessons every day, and sometimes stand appalled by the power surrounding me. Yet I know but little, but am drawing nearer every day to that great, grand spirit which o'ershed over me.

QUES - What are the signs a spirit first presents of spirit manifestation around the person having power, and yet has no knowledge of Spiritualism?

ANS .- My dear friends, it would be difficult to explain a'l the conditions which are brought to bear upon the one chosen to be a medium. We, as spirits, know those who can be developed and be of use to us. We also know that it is necessary to develop many for their own good. When a spirit approaches you and touches you, you will feel an electric shock, and sometimes when the spirit approaches you they will lift you up or cast you down as the case may be. I can not tell you how the spirit may approach you; can not tell you in what way the spirit may manifest itself to you, for there are many ways. Sometimes the spirit comes as a "still small voice" day by day, gaining more power until the one to whom it has come understands that there is a foreign influence surrounding him. Again, the spirit will come and make the instrument do many things which seem ridiculous, and yet, friends, it is well to heed the influences which surround you, and when you have been given advice by the spirit weigh it well. If that advice seems good, follow it, but if it seems wrong, then resist the spirit that gives it. Although you have to be careful, yet if the spirit intelligences come to you to teach you greater truths, open depths of greater joy to your soul, then remember that all that is good is worth guide and direct her. Do not give up, all will be right soon. keeping, all that is true is worth cherishing, and when the I am from Buffalo, N. Y.

Spirit Message Department spirit comes and tells you to love thy brother as thyself, why then do it. When a spirit tells you that you are a part of the divine whole, that you and the father are one, know that the spirit is bringing unto you grand truths to lead you into a know that I am with them. William is here also. higher life and take away from you fear. When a spirit comes and tells you of a God of love, a God of justice, and tells you to fear not, so shall it be. If you desire to have a high place in the spirit side of life you must earn it, you must work, you must lay aside all selfishness and be true to yourself and to your brother man, and in every possible way try to make your pathway straight. When the spirit teaches you these glorious lessons of truth, and that you yourself are accountable for all you do, know that a spirit has come to belp you. Turn not away, but open wide the door and say dwell in me awhile that I may know more of thee and of

Ques .- What is intuition? Is it not essential that mediums should be educated?

ANS -My dear friends, I do not know that I can explain intuition in such a way that you can understand it more clearly than you do at this time. In a spiritual sense it is something that teaches you, warns you, and saves you from selfishness of all kinds. And, my dear friends, when you have developed all the reasoning faculties that you possibly can, and when intuition points a certain way, or points to a certain thing, we must analyze it. And when I say intuition and reason are twins and belong to the spirit, I tell you the truth. Education is necessary for every one. If a spirit desires to them. take possession of an ignorant person it is that spirit's duty to educate that person, and they do it; they educate their in strument, but far better for that instrument to have an educa tion, for then higher influences, possibly, could take possession at the start and could tell you greater, grander, higher truths than they can possibly voice through one with a limit ed education. They might explain many things impossible for me to explain through my instrument from lack of education But, my friends, we always do the best we can, and if you give us an instrument for a number of years we will educate him or her from the spirit side, and they will then stand bright young man, says that he fell down an elevator shaft, equal to those with an education, but it may take years for us to accomplish this. We do the best we can with the instrument we have to work with. I, myself, oftimes feel that I have not done as much as I should have done with the instru ment which I hold, but you do not know the many difficulties in the life of a medium. No one but a medium knows what she has to suffer; no one but a medium knows the persecution she must undergo. She intuitively feels what people think, and this causes much of the trouble. It is not the instrument that talks to you, but the control. But if you were only to accept that which comes from the educated I fear you would have few stand before you to-day, for they have been chosen by the spirits out of the lower walks of life, and as our elder brother did we have gone out into the sideways and the by-ways to find our instruments, and we bring them before you and give you the best we can. But I would say educate them all, that you may have a grander 'and more perfect platform.

SPIRIT MESSAGES.

Judge Carter.

I am very happy to be here this afternoon. I have been with you each afternoon, and desire to congratulate every one of you upon the success of this circle. How little we know whilst we journey through this earth plane, but I am glad that I lived, and am glad that I passed over to the spirit side of life knowing something about it, although very little. I

Emma Wolley Rose.

Mrs. Chairlady and friends: I desire to send a love mesage to those who are dear to me in the earth life. I passed out of that life nearly two years ago. On that beautiful Sab- fested there lately through different mediums and is doing a bath morning when I arose if any one had said to me, "Before great deal for the good work. night you will be on the spirit side of life with the dear ones who passed on before you," I would not have believed it. Yet conscious of all that is within you. They understand you it was so. O, so happy and joyous was I that morning. better than you understand yourself. They draw closer to although I did sympathize and grieve with some over the loss you, and they enter into the innermost secrets of your soul, of a loved one. When I, in the active part of the day, went to the home of that dear one who had passed out, to attend the and looks into your heart, it understands all that is there. funeral, little did I understand that that would be my last just what you are doing to benefit yourself and those around here this afternoon to send love to my dear aunt and uncle, journey on the earth plane. Yet friends, that is so. I come who live in Columbus. I want them to know that I am ofttimes with them. I want them and my husband to know that I love them, and although my life went out in a moment (for I was dashed out of the buggy and killed, which caused terrible sorrow to my family), I come to-day rejoicing. Tell them I was here this afternoon. They will receive the message and they will know what I mean. I am from Springfield,

Kate Shannon.

O, Lucy, I am so glad this afternoon. I desire to voice my love to you. I want you to know that we are all together and that I am going to do a wonderful work, for I am de-

Joseph Holmes.

I will say a few words that they may be carried to those who are in Washington, Ore. I come also by request. I hasten ing your friends, you have but just a little insight into the to answer the call of the loved one. Father lives and is satisfied. Mother is with me, and oh, how grand it is that we can return to you on the earth plane. What matters it if some of those circumstances which seem to be hard to bear come over the way unto us here? It is but for a day, and I want you, my daughter, to know that father has never been very shadows all, and of which each one of you is a part, and I far away; that he sympathizes with you in all your troubles expect sometime that I shall feel the fire of the Holy Ghost and tries to help you bear the burden. I want you to know that never, never again will we be parted, and by and by you will join us on the spirit side of life.

D. Devote.

Friends, we are here, mother and father, sister and brother and I come to bring our love to you, our dear children, this afternoon. Your mother, Elizabeth, and your father, John, stand close beside you day by day. We will guard and guide you. You have asked us at times why it was that you could not understand yourselves, and we would say that the spirit world has tried to make all things plain. We are from New-

John Hoffner.

I am here this afternoon. I come with love for all my childrev, and I have five on the earth plane, and I desire to say to my daughter: Be a little patient and the conditions will draw you and the loved ones closer together. There is no necessity for a separation. I am glad to be here this afternoon, and I desire that you tell the loved ones of my presence here. I know that you and your sister will receive the message to the others in Indiana. I lived near Richmond, Ind.

Harvey DeGraff.

I bring my love to my sister, and I want her to know that I am with her, and I want her to know that I am trying to

Carl Spidel.

I desire to send my love to my wife Louisa. I want her to know that I am ofttimes with her, and I want my children to

Stephen Gano.

I desire to send greetings to my friends, and also to voice friend in the audience carry this message to her mother, and Ludlow. I am from Clifton, O.

Ida Stevens.

Give my love to my sister and mother and tell them I was here. I belong here.

Samuel Hook.

I desire to send my love to the loved ones who linger in the earth life; those who have sent out after me loving thoughts many times; and I want to clear up the mystery which surrounded my earth life. I left my home in my early youth and wandered far away, and it fell to my lot to pass out among strangers in the State of Nebraska, in Omaha, and I want you to tell them that I was here this afternoon. I want you to send word to the loved ones who have so earnestly sought me, and that they may know I am in spirit visiting

Mr. H. W. Archer being present, the following messages ere given through him:

I am taken to Portland, Ore., where every thing betokens seace and comfort, but there is something lacking. I see two beautiful pictures, and they say they have two mothers; a mother in the spirit side and a mother here. Mother Margaret comes with them. Myrtle and Connie McMillan. The youngest, a girl about twelve, says that she was a spirit artist herself, and executed quite a number of pictures. The boy, a and that is the way he passed out. He comes with his sister and mother, Margaret-this seems to be a mother in spirit life. They bring a picture of a man, all mutilated, who was killed by the Indians. They say he is Mr. Thompson. He helps them a great deal in the work, and comes especially to McMillan, who has helped him a great many times.

Paul Castor.

Friends, I am glad to return here. I was a kind of queer sort of genius when I was here, but I worked for the cause, especially for the healing part of it. I was a magnetic healer I was a seventh son of a seventh son. My brothers would not give me any thing. One of them would not give me any meal, although he had plenty of it, for he was a miller. have nothing against my brothers, but wish they could see things as I do. I am from Ottumwa, Iowa.

Albert Hume.

Hinton, W. Va., desires the paper sent to Mrs. Sarah E Permberton, Lynchburg, Va. He is sorry about that second marriage. He is sorry it has turned out as it has, but he thinks she is happier now than she was before. He desires her to communicate with him through some good medium.

Captain Nick.

Is here from Paola, Kansas, and desires to communicate with J. T. Haughey. Mr. Haughey married his widow, and he is especially grateful to this Mr. Hoy for his kindness, and asks thought I knew a great deal, but when I entered the spirit him to remember that he wrote in 1872 upon the slates saying realm I was astonished that I knew so little. I am of this that he would take care of his daughter and see her safely through the trip.

Dr. White.

This gentleman was a good Spiritualist, and desires to send messages of love to his wife in St. Louis. He has mani-

Aaron Gill,

Used to keep a hotel for a long time in Decatur, Ia., and used o entertain a great many spirits—some not as good as might be. He comes to thank Mr. Moore for what he has done in this cause. We did not believe much in Spiritualism, but he is now doing what he can to make amends for the past. He wants all the friends in Decatur to know that he has met Dr. Thompson. Dr. Thompson did not do just right, but a great many who stick up their heads now are benefited by his doings-Mrs. Allen has stirred things up there.

Joseph Watkins and Frank Ainsworth.

Come to F. P. Ainsworth, North Amherst, Mass. Joseph Wat kins is the guide of a gentleman here. He is especially pleased with what has occurred, and the developments they promised will come as they anticipated. The spirits are with them and are doing all they can. Uncle Iza is with them. They are all rejoiced that this man has given himself up to spirit influ-

Judge Mason.

The noted criminal lawyer of Lincoln, Neb., wants to send termined my dear ones shall all know something of the spirit words of cheer to his daughters and different friends in Lincolu, Neb. He says he has met his wife and he is happy with her in the spirit world, and they often come back to communicate with friends here.

Will Comfort.

Comes to his friends in Pleasant Valley, Kan., and wants them to know he is with them and they are right in what they are undertaking, but he advises them to be careful, and not send any more money until he communicates with them.

Judge Edmonds.

Comes especially to a young medium, whom he has influenced lately. This medium is discouraged because he has been sitting so long without getting satisfactory phenomena. He must be more patient and sit regularly and do as the spirits direct. Mediums are not made in an hour, days, or a year. some have had to sit many years. This medium is highly sensitive, and he must be careful. He comes to Frank Aldag of Indianapolis, Ind.

VERIFICATION OF SPIRIT MESSAGES.

[To the Editor of the LIGHT OF TRUTH.]

Manhattan, Riley Co., Kan.

While looking over the "Spirit Message Department" of Kansas, near Alma; also James Ingraham, of Manhattan, Kan., and will say for the benefit of the circle and humanity that both of these messages are correct. Henry Daniels living about fifteen miles from Alma, as stated; he took his own life by hanging himself, and leaving a wife and children, with whom I am well acquainted and know the whole circum-

Jas. Ingraham, of Manhattan, Kan., was my own father and was an earnest Spiritualist and left a wife and children, living near Manhattan. I will say his given name was Jesse instead of James, as was printed. But we all recognize the message as being his. These are very convincing truths to us, and we hope the good work of the circle will continue. May God bless you all. Yours truly,

M. W. INGRAHAM.

HEALED BY HYPNOTISM.

At the recent session of the International Congress of Experimental Psychology, in London, hypnotism was the lead-

ing feature. The first paper on the subject was by the veteran Dr. Liebault,"to whose persevering and benevolent practice of my love to those I know in the audience. I desire that a hypnotism on his poor clientele at Nancy," said the President (Prof. Sidgwick), "the present progress of the science is so tell her that I am present in the home life, trying to impress largely due." Dr. Liebault's paper described the case of a her and trying to lift her up and out of the condition of doubt woman who had been seized by monomania, tending to suiinto which she has fallen. This is to be carried to a lady in cide, and who was cured by hypnotic suggestion. Having enumerated several simple forms of intellectual disorders and others rather complicated, which had already been dispelled by the same method, which consisted of substituting by suggestion true or false ideas, the writer said he thought that similarly he might obtain still more remarkable successes, even when the disorders of the mind of the subject were more complex.

> Whether the patients under treatment slept lightly or profoundly, Dr. Liebault believed that in insisting on makng them repeat affirmations of their cure, and in multiplyng the seances, it ought to be possible to deliver from their tendencies those who had become subject to suicidal monomania, especially if, as in the case described, the cure was undertaken within a short period of the morbid attack. It had only needed fifty-eight or fifty-nine seances, lasting from half to three quarters of an hour each, for the complete cure of the monomaniac. Dr. Liebault hoped that the result would be durable, and he proposed to renew his seances from time to time in order to cause morbid habit to definitely disappear.

Prof. Delbouf (Liege) said that at all times the mind of man had been capable of influencing the body, but it was only in recent times that this action had been scientifically put in evidence. Was it necessary for this purpose to put the brain into an abnormal condition? Was that which was called hypnotism a state against nature? Not at all. The question carried the answer with it. To hypnotize a person was to persuade him that he could or could not do a thing which he believed he could not do or could not be prevented from doing. This persuasion might be directly produced, but it might also be indirectly produced. The indirect method consisted in producing artificially that which was known as hypnotism, and it was only the development of suggestibility, the exaltations of the will.

Take, for example, a high official whose nervous, agitated state had rendered him unhappy for twenty years. He showed to him, without sending him to sleep, that he had the faculty of not feeling pain. He passed a needle through Lis arm without making him jump. He showed to him in that way the power of his will. That will had only to be directed against his nervousness. The subject understood it and was cured. In mental maladies the mind must act on the mind the healthy part of the bra'n on the diseased part. He cited the case of a woman possessed with the idea of killing her husband and children. Every day she asked herself on rising if that was not the day for her to accomplish her murders. He defied her to call out the morbid thought while he looked at her. Having succeeded, which was easy, he announced to her that the following day from eight to nine she would not be able to think of killing those who were dear to her. Success was, so to speak, inevitable.

By degrees it was possible to charm away the morbid ideas for two hours, then for a day, then for a week. The cure was accomplished. Was there any mystery in that? Was there the production of an abnormal condition? Evidently not. Apart from the starting point, which was the conviction of the subject that he was dealing with a man endowed with a curious power or that he submitted himself to a curious treatment, the subject had been simply led to act by his own will on the ideas which he thus arrived at dispeling .- Pall Mall Gazette.

WHEN WERE THE GOSPELS WRITTEN?

To the Editor of LIGHT OF TRUTH]

Will you be so kind as to tell me how long it was after Christ's death before the gospels were written. W. F. H.

Uhlman thinks that the Gospel of Matthew was written in Hebrew, or, rather in the vulgar language of the time, the Aramaic, and originally was a collection of the Lord's discourses with interspersed narratives. It was enlarged afterwards and translated into Greek. It must have been made very early, at least before the destruction of Jerusalem.

Baur arrived at the conclusion that Matthew was written one hundred and thirty or fifty years after Christ. Celsus quotes the synoptical Gospels, and in 130-40 they were familiar to the Gnostics, one of whom worked Luke over for the benefit of that sect.

Zeller thinks Luke was written about 130. Volchman dates Mark at 80, Luke at 100, and Matthew 110. Koslin places the first writing of Matthew at 70 or So. Holtzman places the writing on which the gospels are based between the years of 60 and So.

This great diversity of opinion shows the unreliability of the data. Not until the third generation at least after Jesus' death were the traditions fixed in writing. After a hundred year of verbal reports and floating traditions the fixture of these by writing was begun. By whom? It is impossible to

It is about the same number of years since the death of Washington as the various estimates average. If nothing had been written of the sayings and actions of the father of his country, only tradition handed down by verbal repetition, an account of his life would not have outgrown the bounds of probability, and become tinged with deific coloring .- [Ed.

Written for the LIGHT OF TRUTH.]

SPIRITUAL MANIFESTATIONS.

JOHN A. SARBER.

Mrs. Sarah Seery, the well known trumpet medium, is visiting our city, and Spiritualists of Columbus, Ohio, are having a most refreshing season. No medium visits this city whose powers are so entirely satisfactory to believers, and so effective in bringing to the light not only those who are anxious to believe, but those who have been recognized as scoffers. Many of the developments are most strikingly emphatic and convincing. At a seance on last Sunday afternoon there was an incident of such startling realism that had it not been for the known integrity of the gentleman most intimately connected therewith, even they who did most abound in faith, would have doubted. Mr. James R. Armstrong went LIGHT OF TRUTH I read the message of Henry Daniels, of to the sitting bearing a rose, which he intended to tender to the spirit of his mother when she came to him. The circle was scarcely formed when one of his children, who had passed over years ago, came to him and said : "I know who that rose is for. It is for grandma." "Yes," replied Mr. Armstrong, "it is for my mother, your grandma. Will she come and get it?" "Oh, yes," replied the child, "grandma will take it from you." True enough, unseen, but not unfelt hands, took the rose

from Mr. Armstrong.

The following night there was another gratifying and convincing test. A young man possessing a highly cultivated tenor voice sung a song which was new to all within the circle. He was joined by a spirit voice, sweet, tender, and accomplished, whose execution showed the most technical skill. Mrs. Seery is possessed of guides whose powers seem limitless, and whose varieties are almost infinite. She should remain in Columbus all Winter, but she can spare us only two weeks more, though we expect to have her with us again in

THE LIGHT OF TRUTH,

C. C. STOWELL,

Cincinnati, Ohio. Boom 7, 206 Race St.,

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\$7.50 ix months on trial

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CINCINNATI, - - SATURDAY, DECEMBER 17, 1892

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We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of action.

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Notice of Spiritualists Meetings, in order to insure prompt insertion, must reach this office on Tuesday of each week, as The Light of Truth goes to press every Wednesday.

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A CHRISTMAS GIFT.

Now is the season of gifts, and the delight of giving is experienced by young and old. Many are at a loss what to give in the great diversity of attractions. A gift ought not to be so large that it places the receiver under obligations, for then the object of giving, which is to bestow happiness, is defeated. A gift should be of such a character as to carry the affections and well wishes of the giver, and remain a souvenir to revive the memory. We recommend the LIGHT OF TRUTH as pre-eminently fulfilling these requirements. Have you friends who are leaning toward Spiritualism? Can you send them anything which would give them more helpful assistance? Have you friends already believers? Can you send them anything which would give them equal pleasure? It is unlike an ordinary gift which is placed on the center-table or among the bric a-brac and forgotten. It will be received fiftytwo times, every week for the year, and you will every time be associated with its coming, and be blessed for your thoughtful regard.

The LIGHT OF TRUTH offers unparalleled attractions for the coming year, and no well-informed Spiritualist, whatever other papers he may read, can afford to do without it.

Its price places it within the reach of all, and for the price at which most spiritual journals are held you can take a copy for yourself and send two other copies to friends.

SOMEWHAT EXPLANATORY.

This paper aims to present the various affairs of the social, ethical, and religious world in a rational manner. As the course involves Spiritualism our presentation of its claims will not be accompanied by any subterfuge, nor with any qualifying adjectives. We do not court controversy, neither do we propose to abjure a subject because animadversions against it may be deemed essential. If Spiritualism is ever to become the power which its mighty truths have always bespoken for it, it must become freed from the crudities which now beset it, and move in an orbit that shall command the thoughtful consideration of the world. This does not imply a forgetfulness of its influence in fashioning thought at the present time, but he or she is an incautious observer who can not perceive the necessity for a higher attainment and a broader concept.

We shall, therefore, endeavor to so shape our course that the highest thoughts of mankind shall be drawn to it, and thereby build up from the debris surrounding us a journal fit to be esteemed-the pride of every free-thinker, be he Spiritualist or Liberal. Humanity is our bible and from its pages lessons sufficient for every need can be drawn. We shall make no compromise with the Christian Church in any of its evangelical phases. Conscious of our position as holders of the eternal rules of right, we shall wait for the Church to come to us. And it is coming as fast as the laws of progress will permit. We shall be as persistent in our attitude towards the barnacles and leeches which thrive upon the credulous by using the ermine of Spiritualism to cover their own de-

formity. We shall stand for the right, and we shall be heard.

We are assured, both by the projectors of the enterprise on the spirit side and by voluminous correspondence on the mortal side, that a paper of this character is needed, and we have decided to lay out a line of action and fight it out along that line.

We do not ask that Spiritualists and all lovers of liberal thought shall come to our aid. We know they will. They are with us already, and more will follow. Therefore a begging clause is not attached herewith. The LIGHT OF TRUTH will make its weekly visitations, and we bespeak for it the same consideration that obtains amongst all dignified publi-

WHAT WE MAY HAVE HERE.

There have been a series of clerical scandals in Canada, and their fellows. The Canadian press has been unsparing, and especially severe has been the Revue and Echo des Deux Mon- to surprise, but not vanquish the Church, and as such in-

Canada is strongly Catholic, and the priests, with the assurance quite in order two centuries ago, have issued a ban against these recreant papers. It is a risky experiment, There was a time when such a "ban" would as effectually destroy a paper or a man as a death warrant. Now it remains to be seen what the result will be.

The following passage is quoted from the circular of the Archbishop of Montreal: "Having invoked the holy name of God, we then condemn, in virtue of our authority, two publications, printed in our diocese, namely, the Canada Revue and the Echo des Deux Montagnes, and we forbid until fur- the internal evidence furnished by the articles themselves. ther notice all the faithful, under the penalty of refusal of the sacraments, to print, to receive, or to keep for sale, to sell, and a wonderful evidence of the psychic power of spirits to to distribute, to read, to receive, or to keep in their possession these two dangerous and unwholesome sheets, to contribute thereto and to encourage them in any manner what- in another column.

soever. This circular shall be read and published at the sermon of parochial and other churches where public services are held, the first Sunday after it has been received."

The circular was read in all the churches of Canada and its observance urged on the laity. The Rev. Cure Sentenne made the emphatic statement that there are in the Church two classes, the rulers and the ruled, and it is the part of the latter to implicitly obey the command of the former whatever those commands might be. The Catholic papers have been filled of late with smooth talk of tolerance, and the love and charity the sects and the world should have for the mother Church. There is no more tolerance here than in Canada, and we clearly see that it altogether rests with the power the Church

THE IMMIGRATION EVIL.

on Immigration. He says: "One who desires to study the Jay Goulds in spirit life. vital phase of the immigration problem should go the anthracite fields of Pennsylvania. There he will find one of the richest regions of the earth overrun with a horde of Hungarians, Slavs, Polanders, Bohemians, Arabs, Italians, Sicilians, Russians, and Tyrolese of the lowest class-a section almost denationalized by the scum of the continent; where women hesitate to drive about the country roads by day; where unarmed men are not safe after the sinking of the sun."

It is a fact that large numbers of immigrants come here for no purpose other than to accumulate money enough to live on when they return to their own countries. This class of foreigners ought to be kept off our shores. The invitation extended to the oppressed of the old monarchical governments to come here and find a haven of refuge, did not imply the importation of a horde of leeches who thrive upon our re sources and render no equivalent. These barbarians who infest the coal fields of Pennsylvania have no intention of becoming American citizens. They are simply depriving our wage-earners of a living, while they send from \$75,000 to \$125,000 each month to Southern Europe. The cities of Wilkesbarre, Pittston, Hazleton, Mahoning, Shenandoab, etc. and in fact the whole Wyoming Valley is hedged about by thousands of these no non-producing foreigners, and the whole commonwealth of the State is fast assuming a black patch upon the psychic character of the country.

Here is an evil, glaring and untouched as yet in the meth ods employed to curtail and control immigration.

HOW WILL IT WORK.

Now that the plan of the late conference of archbishops is known, through the speech of Mgr. Satolli, the country may figure on the volume of betterment that will accrue by reason of a coalition of Catholic and secular teaching in the public schools as proposed. The Papal Legatee, who is for all practical purposes the American Pope, says: "Absolutely and universally speaking, there is no repugnance in the youth learning the first elements of the higher branches of the arts and the natural sciences in public schools controlled by the State, whose office it is to provide, maintain, and protect everything by which its citizens are formed to moral goodness, while they live together peaceably with a sufficiency o temporal goods, under laws promulgated by civil authority. But he deprecates the dangers in public schools by reason of choosing teachers indiscriminately from all sects, and the plans offered by which an adjustment of all difficulties may be effected, and which reveal the old time cloven hoof, are as follows:

"I. An experiment to allow Catholic children to be taught the catechism during free time. 2. To have a catechism class outside the public school building. 3. Let the pastors have classes."

With equal right any other sect might make the same re commendations substantially in accord with its doctrine. But how much weight would it have? Yet here is a power which by reason of its hold on the voting power is liable to effect its purposes. It is an invideous attack and should be watched.

INVESTIGATIONS OF PROF. JAMES.

As Prof. James remarks in a recent article in the Forum. 'Orthodoxy is almost as much a matter of authority in science as it is in the Church," and it may be added that the noble and independent stand he has taken in regard to spiritual phenomena will have great force in awakening the interest shove that sent it half-way across the room. After sitting of scientific men in the phenomena. If a few men like him would announce their belief in Spiritualism, the subject would at once become popular with the great class who now superciliously smile at its mention, because they trim to the supposed current of thought as it is directed for them.

Prof. James has a well-earned reputation as a scientist and professor of philosophy at Harvard, and was willing to sacrifice his position for the love of truth. In his investigations he met with a great deal that on investigation proved to be fraud and delusion, but he found a residuum of phenomena, which he confesses breaks down the present limits of science, and says "the most urgent intellectual need is that science be built up again in a form in which such facts shall have place," He has carefully gone over the experiments made by the distinguished members of the society in England and the United States, and shows how results lead to the admission of the claims of Spiritualism.

UNIQUE VIEWS OF THE POPE.

Of all writers, none struck harder blows at the Church than Renan. He was as brave as he was honest and sincere, and to read his writings is to believe. A century ago he would have been condemned to the dungeon or the flames, but the Pope has been cast out of temporal power, and now can only anathemize or contemplate the situation with philosophical calmness. Leo XIII. prefers the latter and poses as an optimist. When told of Renan's death, after a long silence he asked, "How did he die?" "Impenitent," was the reply. "That is better." No wonder that the attending prelate was surprised at this apparantly incongruous remark, which the Pope observed thus explained: "By his impenitence Renan showed that his doubts were sincere, and this might absolve him. He had done more good than harm to the Church, by arousing the shameless crimes of the priests have been overlooked by theologians from torpor, and embodying the doubts of the time. He has been an instrument in the hands of Providence, strument of God's wrath would meet with indulgence."

Guiardino Bruno was such an instrument. Why burn heretic for his honesty in one age, and grant indulgence in another?

A NOVEL ATTRACTION.

The LIGHT OF TRUTH is enabled to offer its readers the first installment of a series of articles written expressly for its columns by the spirits whose names are appended thereto, through a medium who has an unimpeachable character, and whose sensitiveness to spirit intelligence is best proven by We assure our readers that a rich treat is in store for them control the mind properly sensitive. The first one is from Wm. Denton, under the caption of "Terrifying Prophecies,

WHAT IS HIS SPIRITUAL WEALTH?

Jay Gould has passed the rubicon of death, and is now in position to take an inventory of stock and figure on the size of the check he can present at the bank of love and philanthropy. This is a bank at which he did not have much of an account while he was rolling up his tremendous fortune of dollars, together with the curses of those he robbed.

It is a question with many whether it is fortunate for country in which a single man can accumulate \$75,000,000 or whether it would be an unfortunate country where a man could not accumulate \$75,000,000 or more, but viewing the matter from the spiritual standpoint, it is a good deal more unfortunate for the man than for the country in either event if the spiritual and humanitarian impulses are crucified in the process of accumulation. But as long as men are taught to believe that selfishness is the master motive of human ac-Mr. Henry Rood, in the Forum, has an excellent article tion there will be millionaire Jay Goulds on earth, and pauper

> In a general examination of candidates for admission to the bar at Albany, N. Y., the committee of judges declared that the applicant best qualified to become a lawyer, as compared with all the boy students, was Miss Grace E. Robinson a slender young woman, with wavy brown hair and an at tractive face. If admitted, she will be the first of her sex to practice at the bar of Albany County. - Indianapolis News.

> If the youth of the country do not pay more head to their intellectual training and less time and attention to foot ball, cigarettes, and lager beer, the girls will eventually outstrip them in every worthy avocation. It is a refreshing indication of our progress to note the avenue opened for woman's advancement. She will "get there," too, if given an apportunity.

THE death is announced of Charles Martial Allemandavigerie, Primate of North Africa, known as the "Black" Cardinal, by reason of his crusade against slavery in Central Africa. His death brings Cardinal Gibbons, of this country, much nearer the Papacy, and indeed every indication points to his elevation on the death of Leo XIII. This will be another step of the Tiger towards the transference of the l'apal See to America. There are rumors that Archbishop John Ireland, of St. Paul, is to be decorated with the cardinal's red hat

Written for the LIGHT OF TRUTH.

THE GIFT OF SLATE-WRITING.

MRS. N. L. ROBERTS.

I want to tell the readers of the LIGHT OF TRUTH about a sitting I had lately with W. A. Mansfield for slate-writing. The doctor resides at 1,426 Cedar Avenue, Cleveland, O. He is a young man of prepossessing appearance, on whose face honesty is plainly written. I wrote my questions on slips of paper, folded them small and tightly and mixed them well together. I then took two slates and washed them thoroughly. The doctor gave me a small piece of pencil about as large as the point of a pin, I dropped it between the slates and then bound them tightly together with my handkerchief, the doctor placing his thumb on the first tie while I made the second. I then took up one of my pellets at random and placed it in the folds of my handkerchief. I then placed the slates on the table before me, with my hands upon them. I had done all this according to the medium's instructions After I had sat for a minute or two, the doctor said: "Have you a friend on the other side by the name of Sinton?" I replied that I had. "Well," said he, "there is a gentleman here by the name of Sinton (he then spelled the name) who is very anxious to write to you." I replied that I hoped he would. After another minute or two, he said again: "There is a Mary here, she is your child; she went away when she was small, but has now grown to womanhood." After sitting some time, he said: "They want you to turn around and put the slates on the floor, and put your feet upon them." This I did. Presently I heard the sound of writing, very faint and soft. In about ten minutes, he said: "They have finished." I took up the slates and found one side of them covered with writing in eight different colors, said to be taken from the carpet, and signed James Sinton.

We examined the carpet and found every color in it to correspond with those on the slate. I then took two more slates and bound them together as before, and placed my hands upon them. After sitting a short time Dr. Mansfield caught up a slate that was lying on the table near me, and gave it a short time longer the medium sprang up excitedly and exclaimed: "They want you to put the slates on your shoulder," which he assisted me to do, he taking hold of one corner and I the other. No sooner had we done this than I heard the sound of writing, very sharp and plain, which continued for some time, then came three sharp raps indicating that the writing was finished. I took them down and was about to untie them when the doctor exclaimed: "Put it on your shoulders again, quick. They want to write some more." did so, and in a few moments I heard the sound of the pencil moving on the slates. "They are not writing," said the doctor. "They seem to be making straight lines." "l'erhaps they are drawing something," I said. Immediately there were three sharp raps upon the slate. After a while I heard the sound of writing, which was continued for a minute or two; then came three raps. "The have finished," said the doctor. I opened them and found one side of one of the slates completely covered with fine writing. There was a long message from my mother with her name in full. Then there was a short one from my daughter Mary, who passed over at the age of twenty-two months, but has since grown to womanhood. The sounds which we heard resembling long lines being drawn was a vine with four small pink buds. The medium then arose and took up the slate which he had thrown on the carpet. We found a short message on the under side signed Archie Sinton, a brother who passed to spirit life at the age of fourteen years, forty one years ago. This message was written on a single slate lying on the carpet about five feet from us, and written without any peucil whatever.

I strongly advise all skeptics and doubters to have a sitting with Dr. Mansfield; he will do them good.

A Roman Catholic priest addressed a sermon to his congregation recently, from which the following sentences can be culled as a fair sample of the whole:

"When the Church needed armed men to enlist as crusaders the young men of the Church shouldered the musket and sabre and obeyed the orders of the Church. When the Church wanted to get rid of the Saracen, the faithful rose en masse and exterminated them. The Church may have need to call upon you to defend her rights in this country, and I know our young men will obey the Church again and take up arms to exterminate the enemies of the Church. The Church is the voice of God, and the Church through its priests tell you who to vote for and who not to vote for. They say Catholics are enemies of public schools. We certainly are enemies of the public schools. Brethren, render unto Casar that which is Cosar's in the name of the Father, Son, and Holy the activity of the nerve cells, causing them to become sur-Spirit, Amen.-Toledo American.

As soon as a man accepts public favors or worldly honors, he is compelled to measure his liberty of speech and freedom of action. Individual progress ceases where a sacrifice of independence begins.

WHO WILL HELP?

To the Editor of Lieur or TRUTH.

Permit me through your paper to make an appeal to the piritualists at large in behalf of Mrs. Wilson, the widow of that veteran pioneer, E. V. Wilson. Spiritualists can help her and themselves at the same time. She has the plates of her husband's book, "The Truths of Spiritualism," compiled from twenty five years' experience of what he saw and heard. The book has a fine picture of Mr. Wilson and contains 400 pages. and is calculated to force a belief of Spiritualism upon every one who will candidly read it. Mrs. Wilson wants to get out another edition of 1,000 copies, but she has not the necessary means. An old friend and admirer of the great E. V. will advance the money, without interest, to issue the edition provided she can get subscriptions enough to pay him back when the books are ready. You are not asked to advance the money and wait until the book is printed, but we wish a guarantee that sufficient of the books will be taken and paid for when the book is ready for delivery. Individually, I will take and pay for at the selling price, \$1.50, ten copies, besides I will personally canvass among my friends for subscriptions.

I now appeal to your readers to take hold of this matter. Let every one who will agree to take one or more copies drop Mrs. Wilson a postal card to that effect. Her address is 127 Cortland Street, Chicago, and the amount can be pledged within the next ten days, and thus a life-long worker will be assisted, the cause of Spiritualism advanced, and the departed Wilson will feel such relief as only a devoted husband can feel when aid is extended to his destitute widow, and you will be blessed. Any inquiries or subscriptions may be sent to Mrs. Wilson or to ALFRED WELDON,

Box 381, Chicago, Ill,

Written for the LIGHT OF TRUTH.]

The Cause in Monroe Centre. O.

It is seldom the name of this once well-known stronghold of Spiritualism finds its way into the public prints of the present time. For various reasons the large society which once flourished here became disunited and there are to-day but few of the representatives of the cause living in this vicinity, yet these few remain faithful to the teachings of our beautiful philosophy, which fell from the lips of those pioneer teachers of the ever-living truth, in the long ago, A. B. French, E. V. Wilson, Dr. E. B. Wheelock, O. P. Kellogg, Mrs. Miller, Mrs. Colby and many others. Organizations is the great need of Spiritualism at present.

There should be State organizations which should furnish several able public speakers and test mediums to act as missionaries to carry the "glad tidings to all people," and especially to those of the faith who are precluded by distance or lack of means from the social and religious privileges enjoyed by large societies, surely our large and popular camp meetings might devote a portion of their income yearly to this purpose, and much to their advantage, as the interest thus aroused in the public mind would become more general, and the increasing desire to investigate this great truth would but add to the number of those who annually gather there for the purpose. Spiritualists every where might contribute to the fund according to their means for the same purpose. Thereis scarcely a town, hamlet or county school district in the United States that has not one or more Spiritualists among its population, and were Spiritualists alive to their interests they would see the propriety of utilizing this broad field for the future good of the cause. Children of Spiritualists every where should become familiar with the religion of their parents, through ts best and ablest teachers, instead of being allowed to drift into the churches to be taught to shun all truth that does not come through the popular orthodox channel. Organization then means growth to the cause through the education of the masses in free thought; and an untrammeled religious inheritance for our children. A few of the friends recently had the pleasure of listening to an address by Mrs. Celia Loucks, of Findlay, O., given at the home of the Misses Mitchell, of this place. The subject was "Liberty," and should have been heard by every voter in the land for the great privilege of the ballot is too lightly prized and too loosely guarded by this people, as we may yet learn to our sorrow. Mrs. Loucks is a pleasing speaker and her control of a high order. She is also a superior psychometrist and test medium as many can testify. Societies engaging her in many of the above places will be well repaid. Yours for truth,

MRS. L. E. WOOD,

Kellogeville, O. Written for the LIGHT OF TRUTH.]

ANTIQUITY UNVEILED.

H. W. BOOZER.

No person of intelligence and reflection but has pondered deeply on how the system of Christianity was first given existence, with the causes leading to it, including the details which made its early history.

Here we find ourselves with laws, usages, and institutions which exist only by the authority of that of which the dim past has given us next to nothing in the way of information. For this reason the book "Antiquity Unveiled" is really the great book of the century to every person who lives where Christianity prevails. It gives us these secrets long buried, and most truly and actually unveils the past.

The question as to whether Appolonius of Tyana was really the Jesus Christ of to-day is one of the least of its revealments, and could well afford to remain disputed in view of the fact that the testimonies of the mass of returning spirits tell they have not found Jesus nor can they learn from others of such a personage, against the exceptional statements of a few. The great value of the work consists in the testimony of the witnesses who lived at that time; the story of each being so diversified in detail and individualized by the relator, as to amaze the intelligent truth-seeker; who, prepared as well as he may be with a knowledge of spiritual things, is yet overwhelmed by such a wonderful attestation.

LATEST IN SCIENCE.

A NEW AN.ESTHETIC.

Dr. Liebermann, says the Medical Record, has discovered new local anaesthetic in the small leaved cocoa plant of Javawhich he calls tropsin. It is not related to cocaine, but to atrophine. It is quicker in its action in deadening sensibility and subject to none of the after effects which are sometimes caused by the use of that alkaloid.

A metalized cloth, is a recent invention. Any cloth, wool or cotton, is steeped in the metalic solution, dried, and finished. It is claimed for this cloth that it is proof against disease germs.

A NEW THEORY OF SLEEP.

Nature copies from the Revue Scientifique a new theory of sleep advanced by Herr Rosenbaum. Sleep offers one of the most difficult problems for solution, because it is so complex in character. The new theory is that sleep is caused by charged with water. The repose of sleep allows this water to be discharged into the blood and when this is accomplished the person normally awakes. This, however, is only theory and fails to cover the facts. The sleep produced by an asthetic and narcotics, or that of hibernating animals can not be thus accounted for.

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Notes From Mrs. R. S. Lillie.

After the last note of "Welcome" died away. Mrs. Helen Stnart Richings arose, and for the first time faced the auditones the publisher of Lichit or Thi thi carried out the plant of starting a free circle, this provided a way also whereby astenders sent to the paper could be answered in presence of a stenographer, thereby saving much time and labor, and with my many duties this work had been found much more saxing and arduous than at first anticipated; and when finding and arduous than at first anticipated; and when finding and arduous than at first anticipated; and when finding and arduous than at first anticipated; and when finding and arduous than at first anticipated; and when finding and arduous than at first anticipated; and when finding and arduous than at first anticipated; and when finding the first provided as were excellently rendered.

After the last note of "Welcome" died away. Mrs. Helen Stnart Richings arose, and for the first time faced the auditone. She stepped forward to the pulpit, let her hands fall to her saide, footed herself firmly, and placed herself in a perfectly rigid position. She closed her eyes and began to tremble and grow like a piece of marble. The Spiritualists novelty. She was passing into a hyophotical state.

After standing silent for a few moments, and in the same state, her lips parted and a beautiful prayer of ten minutes' length, the equal of eloquence and power seldom heard, poured forth from her soul. written by anyone and that I would discontinue the work. But having been earnestly solicited by the publisher of the paper, and also learn ng (what may seem strange to some) that some the readers of the paper were disappointed in not seeing the usual letter. Returning thanks to these, I again, for a time at least, take up the work of writing notes each week from where my work may be. They will not, therefore, al-ways be Boston Notes, but will contain thoughts of our work and workers as I find them in our travels, and such news or notes from the "Hub" as come to me personally when here, and are borne to me by correspondence or on the wings of some bird when absent.

The present week so far has been full of spiritual things is our lives. On Sunday we were back with the familiar faces and loving friends of "The Boston Spiritual Temple" at Berkely Hall, with good audiences both morning and evening. The day was nine, and the inspirers brought such inspiration and power as seemed to meet the wants of at least a large sumber present, and left with us a feeling of gratitude and reverence that the way between the two worlds was thus opened that our hearts could be touched with the sunshine

In the morning the address was founded on a question propounded by a stranger, which led to a discourse upon the subject of "Employments of Spirits." In the evening the guides chose the subject of "Contradictions and differences existing naturally in Spiritualism as in other religious," and spoke of the causes, etc. As an illustration the difference of opinion in regard to the phenomena of materialization was cited-one class of Spiritualists believing, another disbelieving; each with as good a cause as the other, and judging ac cording to their own standpoint of observation and experience, which might have been fortunate or unfortunate accord ing to circumstance.

On Monday evening, in answer to a call for a meeting of the mediums of Boston to be held in the temple, at the corner of Newbury and Exeter Streets, quite a number had assembled. The chairman called the meeting to order and read extracts from an article which had been printed as a brief outline of the objects for which the call was made, from which I extract the following:

The plan is to form an association to exercise influence in the field of mediumistic operation which may draw them together as a class, making their interests more a unity." It further adds:

"It can broaden the field of mediumistic operations and therefore add to the material wants and necessities, the luxuries the sensitive's peculiar condition requires.

It can elevate the office of a medium, increasing respect and reverence which shall at once be reasonable and appreciative.

"It can strengthen the forces mutually, earthward and heavenward."

Whosoever can do all this should succeed. Mr. Lathrop, a gentleman coming to Spiritualism recently from the Church, and who feels in his beginning to occupy the spiritual platform, the many hindrances and difficulties, was chosen to manfully present the aims and purposes. We noticed an absence of the many prominent mediums of Boston, whom we had expected to see, such as Dr. Storer, Mrs. Longley, Mrs. Butler, Arthur Hodges, Mrs. Ewell, Mrs. Mason, Mr. and Mrs. Stansbury, and many others. Among those present was Mrs. N. J. Willis, a veteran worker, who voiced her wishes for the success of any enterprise intended to better the condition of those who were acted upon as doorways of approach from the spirit side of life. A committee was appointed to work out a plan for the furtherance of such movement in whose hands the matter now rests.

Tuesday evening, the first in every month, is the time appointed for the regular meeting of the "Veteran Spiritual Union," and having promised myself many times the pleasure of attending, and, as many times being hindered, on this occasion, at 7 30, I found myself with this assembly in the circle room of the Banner of Light. Looking down upon us serenely from the platform were the pictured faces of former workers, notably that of Fannie Conant, the first medium of the Banner of Light free circle; William White, an associate editor with the present chief in the earlier days. Upon the platform, on the mundane side, were the president of the Veteran Spiritual Union, Dr. H. B. Storer, and Secretary Wm. Banks. The seats were filled with veterans in the spiritual cause, and earnest workers and thinkers who are doing vastly minds progressive thought. more than they think to mould the thought and sentiment of the age they are living in. Among these were many mediums. I believe this society is just what Spiritualism needs and is already doing a grand work. There are those interested in de by Mr. Edson, John Wetherbee (Snadows), and others.

nesday) evening, and was what we termed a "golden supper" piness of those present. The ladies wore neckwear or aprons of this and the gentlemen were decorated with a knot of rib. do. bon in their buttonholes, which added also a dime to the pecial good taste, and added a beautiful boquet of chrysantheto childhood; the green fields, the Autumn tints, the ripensociety with a cup and saucer—hand-painted by her own skill -which was sold on shares, realizing quite a little sum for the society, which fell to the lot of Miss Webster to carry as a memento of the occasion. The attendance was large. All were happy to see Charlie Sullivan, as he is familiarly known, during the evening. He sang a song which was greatly appreciated, and all joined in singing many old-time songs, which we seemed to enjoy. There are other events which might be spoken of, but this letter is of sufficient length. R. SHEPARD LILLIE.

Temple Dedication at Anderson, Ind.

The friends at Anderson can now sing "Home, Sweet Home" with a feeling that is more akin to realization than one of mere hope or a thing to be; for they now have a temple -a home of their own-where they can hold services independent of the world, and freed from the mixed magnetisms of inharmonious materialistic surroundings and conditions. The newspapers of Anderson have exhibited the true Ameri-

derson, on December 4th, saw their fondest hopes realized in the dedication of the new temple, and in thanksgiving raised their voices with one accord in the grand old song, "Glory to God in the Highest, on Earth, Peace, Good Will to All Men."

By every nick, and by every turn for the past year have the Spiritualists of Auderson been working for the results of yesterday, and as the beautiful auditorium slowly filled with an immense throng to listen to the dedicatory sermon, these Spiritualists more than ever realized the fact that their work was well done.

The dedicating sermon at 10 o'clock in the morning was listened to by fully 500 people who for one hour and a half were held spellbound by a wonderful flow of eloquence from Mrs. Helen Stuart-Richings, upon whom the honor of dedicating the new temple had been placed.

Her prayer and sermon in the morning were truly gems, and not for an instance did she lose the attentive ear of those in the crowded auditorium.

Mrs. Richings is an inspirational speaker, and this novelty in this faith alone made the services of unusual interest to

the many orthodox in the audience, who had never seen anything in the line of Spiritualism.

The following program was followed throughout; "Praise God," choir; "Just One More," Custer's Orchestra; "Welcome," choir; prayer, Helen Stuart-Richings; sacred songs, come," choir; prayer, Helen Stuart-Richings; sacred songs, choir; welcome address, Pete Millspaugh; dedicatory services, Helen-Stuart Richings; "Under the Apple Tree," Custer's Orchestra; "Old Hundred," Church; benediction, Helen Stuart-Richings.

When completed she stood motionless for a moment. Her body began to quake, and a moment later her eyes opened-once more out of the trance state.

The prayer was followed by the program. Peter Millspaugh, in turn, arose and addressed the audience, bidding them welcome to the Spiritualists' new home. He concluded his remarks by introducing to the audience Mrs. Richings. Again did the lady step to the front and after acknowledging the president and audience, began on the dedicatory sermon, which was not only interesting, but ap-

propriate in every respect.

After the address donations were called for, and the call was responded to with \$425, while the basket yielded another \$25, making in all \$450 more toward the debt.

After singing the "Old Hundred," according to the spirit-ual version, Mrs. Richings pronounced the benediction, and the Anderson Spiritualist Temple was dedicated in royal style

After the services Treasurer N. G. Hilligoss made his report. He gave a brief outline of the church from beginning to end, which was substantially as follows:

The plausibility of building a church was first canvassed last December. On January 13th an organization was effected and officers elected. The remainder of the Winter was spent in gatting densition. ter was spent in getting donations and raising money. On May 15th the cornerstone was laid, and on December 4th the temple was dedicated to the faith of Spiritualism.

The following report to expenses and expenditures were made: Cash, net, \$5 547,15; money received, 4,203 86; balance yet due, 1,253.79.

The evening services were equally as interesting, also honored by a large and enthusiastic gathering. The organ for the auditorium is a present from Mrs. Dr

Hilligoss. The organ to be used in the lyceum is a present from Mrs. Alexander Mckee. The Ladies' Aid and Auxiliary of the association has

cleared \$422 since its organization seven months ago. The temple and that which belongs to it is estimated to be worth \$7,000.

Anderson is to be congratulated as an exemplar of our

Baltimore, Md.

In this our Monumental City we are no longer content to crawl at a snail's pace, but have put on the seven-leagued boots, and are now striding with the pace of a giant. ladies our of organization, the Religio Philosophical Society have met with a decided success, as the receipts from the fair and oyster supper have swelled their temple-fund to upwarda of \$200. Our brother medium and noble worker for the cause, Dr. J. D. Roberts, not only donated some thirty to forty different articles, among which were some quite costly, but on closing of the fair was one among the most liberal buyers.

Not having any speakers for November the society has engaged the services of Dr. Roberts and Miss Maggie Gaule to occupy the rostrum on alternate Sundays. But owing to a previous engagement of Miss Gaule she was prevented from meeting her appointment, and only gave one seance, which proved as usual to be quite a success. The following Sundays fell upon Dr. Roberts, which he met with unflinching bravery. The last Sunday, November 27th, the large hall was crowded to suffocation, and many earnest seekers had to be turned away disappointed at not even coming within hearing of his voice. The rapidity with which he gives tests is beyond the comprehension of many. He not only deals with voicing spirit messages and giving names, but he also enters into spirit messages and giving names, but he also enters into business matters, which in every instance proves correct. A stranger to our hall stated he had traveled from Washington

to San Francisco, and had visited a great number of mediums during his investigations of twenty-five years, but had never met the equal of Dr. Roberts. Among the tests he told a lady that she comtemplated entering a convent, but to which her spirit Aunt Alice and cousin protested. The lady being dumbsounded by the test, burst into tears and acknowledged it to be correct, saying no living being but herself and mother were cognizant of the fact. Brother Roberts holds his usual test seance every Tuesday evening at 8 p. m.

At our last business meeting a committee was appointed by our president to engage a larger hall. In connection with our society is a Children's Progressive Lyceum, which is making very rapid strides in the way of instilling into the young ED. W. WRIGHT.

Aurora, III.

So many of your readers followed my journeyings through which the spiritual can trust to do a work for them in dis- my weekly letters from June 4th to October 29th, that I feel pensing charities, and assisting needy ones in our ranks, and that I owe them an explanation for their sudden cessation, those having means and wishing to do good. Remarks were truth is, this grand itinerary work was so new to me that I overtaxed my strength, and was obliged to rest for a number The next event of importance was on the following (Wed-sday) evening, and was what we termed a "golden supper" would not have taxed the physical unduly, but as I was con of the Helping Hand Society. The table was radiant with this stantly speaking in new towns to new audiences the strain color in napkins, table mats, oranges, bananas, apples, and was too great. But I have learned the lesson, and will be all that would tend to brighten the hour and add to the hap- careful to rest in the future at more frequent intervals, and so continue this beautiful work that the angels have given me to

Aurora, Ill., where we have just been working, is a place treasury of The Hand. We used the regulation suffrage color. The event was a very pleasant one. Mrs. Pratt showed escity, some forty miles west of Chicago, and contains many Spiritualists, and there was once a society. I am informed mums, filling a jardenier made of a golden pumpkin, which was that it was disorganized through the adoption of "free love" placed upon the desk, and carried us swiftly back in thought principles on the part of some of its members, and it is long since a public lecture called them together. Our efforts were ing grain, and golden pumpkins. She also presented the ably supported, and there are many there who will gladly welcome good lecturers and test mediums.

The "People's Church," of which Rev. Mr. Acton is pastor, leads the van in Aurora in the advocacy of liberal princi ples. We are greatly interested in these people's Churches that we have met in so many places. Discarding the old or thodoxy, and yet advocating clearly the immortality of each soul, they will be, of all the Churches, the first to adopt pure Spiritualism, as soon as a sufficient number of persons in each become convinced of spirit-return and spirit-expression.

There are some good mediums in Aurora, but they are too advanced in years to work much for the cause. Through your columns may I cordially invite good mediums who wish to remain in a place and build up the cause of Spiritualism there, to make a trial of Aurora. I will gladly aid any such

towns adieu, for we are journeying South, and defer work in the northern latitudes till next Spring. All my mail goes as usual to Minneapolis, Minn.

Yours for Spiritualism, ABBY A. JUDSON.

New Orleans, La.

Wm. Brodie writes: "During November Bishop A. Beals spoke at the hall of the Association of Spiritualists, 5 9 his Street. The gentleman was listened to attentively, and cou singing much admired. This mouth the same speaker o pies the platform, and thence to Oakland, Cal. Mr. Beal tried to inaugurate Sunday morning meetings, but the attendance did not warrant a continuance. The system of a ten-cent door fee is being tried with good results so far.

Dr. J. E. Mikeswell has also given slate-writing tests on

the platform. He calls some one from the audience to examine the slates, then puts them under the table cover with one hand in plain view, and in a short time a message will be written. The slates are then cleaned and held to the ear of the investigator who plainly hears the writing without even a crum of pencil being between the slates. Mr. Mikeswell has also held other seances with satisfactory results.

The many friends of Brother A. C. Ladd, of Atlanta, Ga. will be glad to hear of his continued improvement under the treatment of Dr. George P. Benson. The first week after he arrived he gained ten pounds, and is about on his feet all day now. Brother Ladd will speak here during January.'

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Cough

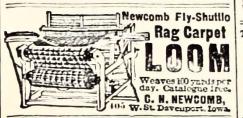
"For more than twenty-five years. I was a sufferer from lung trouble, attended with coughing so severe at times as to cause hemorrhage, the paroxysms frequently lasting three or four hours. I was induced to try Ayer's Cherry Pectoral, and after taking four bottles, was thoroughly cared."-Franz Hoffman, Clay Centre, Kans.

La Crippe

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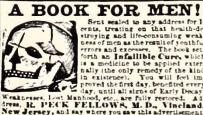


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—Milton Lovornickers, 323 Freeman Ave.

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My mother was taken seven years ago with gasping and sighing and has had it ever since, growing worse every year. She had a dry cough with it and pains in her left side and breast, and was very short of breath. Root, Bark and Blosson gave her strength, stopped her coughing, and helped her in every way, and while we had given up all hope, now expect to see her well.

Mary E. Hanov, Petham, N. H.

Root, Bark and Blosson is helping my wife wonderfully. She has been troubled for several years with Constipation, and was so bad that she had to take pills two and three times a week, right along, but finds no use for them now. I am taking the medicine for the same trouble, and it is helping me very much, Cutstru Dankers, Belin Heights, Eric Co., Ohio.

Although I have taken only one box of Root, Bark and Blosson, as I would like to feel well again. I am so serve the same trouble and have never been well since. Nothing seems to help me, and I thought I would try Root, Bark and Blosson, as I would like to feel well again. I am so sore through my breath at times. I feel all the diseases at times that any one ever had, and am afraid I will never be any better.

"I had Neuragia last Wilster and have never been well since. Nothing seems to help me, and I thought I would try Root, Bark and Blosson, as I would like to feel well again. I am so sore through my breath at times. It feel all the diseases at times that any one ever had, and am afraid I will never be any better."

Innel III A. Jacob H. Consex worde us as follows:

"I have been suffering with a terrible pain in my head for several times of medicine several times of medicine and thoughts of medicine to the sore at time. It have been all find for a number of years with my stomach and take, and my bushand has paid out large sums of money to get any relief and the provided the medicine several head to take a time. It have been all find for a number of years with my stomach and that he do not not seen the medicine should be

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is a medicine to be applied externally (the only remedy of the kind in existence). You will feel improved the first day, benefited every day, until all signs of Early Decay, cakhesses, Lost Manhood, etc., are fully restored. Advess. R. PECK FELLOWS, M. D., Vincland, ew Jersey, and say where you saw this advertisement. by information that they may seek from me by letter. Everywhere we go, anxious, longing souls ask us, "Watchman, what of the night." Let every true Spiritualist give them the glad answer, "The morning is breaking, the old terrors are dying, the dead are not dead, but are alive, and the two worlds very successful physician. The freethinkers of the land should give him their patronage." can spirit of liberality and given our friends extended reports of their temple dedication, from which we cull the following:

Our a Our audiences in Aurora were good, in both quantity and After a year of constant hard work the Spiritualists of Anin quality. Many church members were present, inquiring, "Can these things be so?" Our only regret is in bidding those fair and flourishing

Spiritual Education

SUMMERLANI

-THE

SHE WHO IS TO COME.

- A woman-in so far as she beholdeth Her one beloved a face;
- A mother-with a great heart that enfoldeth The children of the Race A body, free and strong, with that high beauty
- That comes of perfect use, is built thereof, And mind where Reason ruleth over Duty, And Justice reigns with Love.
- A self-poised, royal soul, brave, wise, and tender,
- No longer blind and dumb

A Human Being of yet unknown splender, Is she who is to come !

-Charlotte Perkins Stetson. We cordially invite contributions suitable for this department, and assure you they will receive prompt attention. Do not wait till you have something grout to say: whatever is of daily interest and moment to wee, will be to the members of our Club. Consider yourself one, expected to do your part in entertaining the others. Please write on one side of the paper, and address all matter for publication to Emma Rood Tuttle, Beinn Heights, Ohio.

Written for the LIGHT OF TRUTH.]

Woman's Day. MILLIS RENOUF PALMER.

It is coming, sisters, coming | we can hear it on the wind ! Tis the earnest cry for freedom from our burdened woman-kind; 'Tis the battle-call of woman, as she rises in her might, To break her bonds of thralldom, to claim and get her right. We can hear the murmur, sisters, in our Churches, in our homes, From every town and city this appeal for freedem comes; It is woman who is rising, she will show the world that she, In spite of all that man can do, determines to be free,

Long she's worn the badge of ser dom, long her body, heart, and brain Have been owned by man, her master, held by him with heavy chain; Long she's borne the yoke in silence, long obeyed her lord's commands, But she's broken, now, her fetters, and her freedom she demands, It is coming, we can see it, and not distant, sisters mine, When the wheels of progress bring us Woman's Equal Rights divine; When we, sisters, free and fearless, side by side with men shall stand At the polls, for truth and justice, with our ballots in our hand,

Then rings, monopolies, and trusts from earth shall banished be, The millionaire and pauper shall alike claim equity; Then corruption foul will hide its head, a b ibe will be unknown, And honest men, with honest laws, will rule by right alone. It is coming, surely coming, they may fight it as they will, But, made strong by persecution, it will live and flourish still; Men have termed us weak, my sisters, but there's one thing they must

They'll find out with all our weakness we will never sell our vote.

On the past they've made us playthings, toys to charm an idle hour, That is over, and, my sisters, they must now concede our power-They may laugh to scorn our efforts, but to daunt us they will fail, 'Tis the truth they have to cope with, and for us it shall prevail. Stand we then in solid phalanx, heart to heart and hand to hand, Never breaking ranks nor resting, while injustice rules our land, Never falter, never waver, fighting inch by inch our way, Till by courage, faith, and patience we for women win the day; Mothers, sisters, wives, and sweethearts-gird your armor for the figh Traced across our floating standard be our watchword-Equal Right.

BLINDNESS -- MENTAL AND PHYSICAL

ONE GETS ONLY CENSURE, THE OTHER CHARITY.

How much nerve and resolution it takes to act sensibly in such a queer world as this is. There are so many things to nag and divert us from the main object and that is the development of an honest and independent individuality. It is hard not to explain and justify our conduct when criticised, although we know perfectly well it would not be a wise thing to do because there are so many things which can not be told, and which would only make matters worse. But it takes grit to keep a closed mouth, and let the dear tongues wag and tell what they would "if in your place!" As well might a honeybee tell what it would do if it were in a robin's place. If a bee were to advise a red-breast after some prowling old grimalkin had torn down its nest and killed its young, it would probably say: "You might have expected it if you make yourself conspicuous by singing and rocking on high twigs above your nest. Of course it would be discovered. If you would raise your young as I do mine you would have 10 trouble. The place for young ones is in a wax cell, inside a a good hive, well guarded by able bodied bees. Worms and bugs are queer food! Why don't you give up the dirty diet and eat honey from the flowers? It is better and more healthy. I doubt if a young robin can grow up fed in that way. I've no charity for such stubborn beings! What is meat for the bird is poison to the bee, but he does not know it, and gives advice as if he knew all sides of the subject. He is even angry because the unasked advice is not followed.

So it is with people. We talk as if every individual were entirely separate from the rest of nature, and a free agent, when the contrary is true. We have no part in mating ourselves-in choosing our organizations-but we can not act except in harmony with them. We may be so constituted that we can not trace the cause to its effect, and so are forever getting into tangles of trouble. We may regret, suffer, but we can not see! People who can see will say arrogantly: "I don't pity him one bit! He need not act so like a lunkhead! He can't see the length of his nose!"

Well, if he can't, how can he? But you do pity him. You pity a blind person when he runs into a hornet's nest, or falls into the fire, or steps off an embankment and breaks a limb. You do not say, "why did you not look where you were going?" Such talk to a blind man would be proof of your own foolishness. Now there is such a thing as mental blindness as well as physical. One commands instant pity; the other instant censure, although one is as blameless as the

WOMEN'S CLUB CORRESPONDENCE.

A WELCOME-WHAT DOES IT MEAN ? It means that spirits of light, dwelling in homes above More lovely than tongues can express and bright with love, Meet us with outstretched hands and greeting kind, And with inspiration's wand touch soul and mind.

It means that the golden gate to the heavenly city vast, Of which Peter held the key, has been unhinged at last, For orthodoxy had bribed St. Peter to turn us back, So now they've taken the gate and cleared the track.

Then give them an honest palm in a hearty, cordial grasp, Cast off all the gross and vile, pure spirits hands to clasp That truth and love may flow from off their finger tips, And you'll hear the purest thoughts drop from their holy lips. -CARRIE M. F. SMITH.

Dear Editor: In June '91 I considered myself an Episcopalian, but after some convincing proof of Spiritualism sat for mediumistic development. I lectured and gave poems at Vicksburg, Mich., and at Chesterfield Camp, Ind., where the verses above were given, being only an extract from the somewhat lengthy poem. I am much pleased with LIGHT OF TRUTH. Long may it shine.

Mr. R. T. Lockwood "speaks us fair."

"Drop in, gentlemen, when you have a pleasant story, wise law, or even a pretty compliment for us."

Well, as one of the compliments I have—have dropped in -have a compliment pretty and merited.

From Berlin Heights, O., where home and operate some polished classic (incarnate and excarnate) representatives of a high grade of intellectual, spiritualized soul-culture, giving birth to such products as "From Soul to Soul," etc., there will readers will duly appreciate.

Brother Stowell's praiseworthy efforts to make LIGHT OF but for any size. Jim Corbett's mother is alive and well to-TRUTH a superior, a model paper. His providing this de- day. She is a large, powerful woman, and has great will-force. partment evinces his managing competency which should be So the mothers of our intellectual athletes must be strong in appreciated—financially supported—by Spiritualists generally. mind as well as body.

Yes, sister, from Woman's Club should be dealt a blow that will awaken us lords to a sense of justice, to a recollection that our mothers were women-intelligent beings-com petent for suffrage as much as for paying taxes. From your club-room let flow a power, an influence that shall educate the readers to be more thoughtful of and attentive to the needs and comforts of dumb brutes-our noble, sinless, worthy, necessary, domestic animals! How the tender, sympathetic soul grieves from a knowledge that many of these neglected creatures are victims of man's unpardonable cruelty Oh, sinful man! how can you so cruel be?

Yes, sisters-and brothers as well-give Sister Tuttle your hands, your appreciation, your financial and literary aid, and thus aid in making LIGHT OF TRUTH a success.

A voice from Kansas greets us.

Dear Sister: I am prompted to send a poetic trifle as a contribution to your department. The appearance of the LIGHT OF TRUTH gives me pleasure. May the rays of light, freighted with love, emanate from its columns until every soul in the land shall be illuminated thereby.

> TESTING OURSELVES. Would we know it we stand, up ight and firm. On the platform of truth, our chief concern Of the test requirements? What can we say? Do we stumble on them or go on our way?

In the arms of Christ's love are all embraced? Both our friends and our foes-are they equally placed? If so, for the whole we can easy obtain A diploma in full signed in God's name.

-SUSAN RUSSELL COOK.

A spirited, radical sister shows "ginger in her eye." Dear Editor: I've been thinking of Christmas, as the time approaches which brings so many happy recollections to us all, and while making my plans for the occasion the thought suddenly occurred to me, "Why should I, a Spiritualist, celebrate the supposed birthday of Christ?"

Why should we do as did the early Christians who took their Pagan holiday with them? Can we not rise superior to these old habits and associations? How much more glorious is our own anniversary of the tiny raps at Hydesville?

Most emphatically, my dear sister, I shall not keep Christmas. New Year's day I shall feast and make some gifts, but on the 31st of March next I shall rejoice and try to make my family and friends "exceedingly glad."

> CARRIE M. SMITH. Yours for the cause,

Mary Webb Baker treats us to apple blooms and bird songs. Mrs. Tuttle: As the snow-covered ground and leafless trees bring such a dreary contrast to the rich, warm glow of the June days, heavy laden with the perfume of apple blos soms and with the music of birds, I send you a fragment from one of those rare days. Since you do not ask for anything "great," perhaps this little offering may recall to some of the members of the Club similar days in their own lives.

> A FRAGMENT FROM A JUNE DAY. I wonder what's happened the birds to-day? They have all gone mad, I think, By the sounds I hear, just over the way, From that rollicking bob o'-link.

While the robins, finches, and meadow larks, And all of that sweet-voiced throng, Quite drown the note of some smaller throat Which is trembling into song.

Of this music wave which floats o'er the graves Where the apple blossoms lie: In their silent beds, neath the drooping heads Of the clover standing nigh.

And it seems quite meet, that this music sweet, Should greet mine ear to-day, And make my heart, like the meadow lark, Grow happy, and bright, and gay. And the tiny note, from the little throat,

Which our ear can serenely greet, Is just in its way, what we need to day, To make the whole complete. So in our lives, with all who strive,

Like the birds, to do their best; The smaller part may cheer some heart, And add its mite to the rest. And here to-day, in a certain way,

Sing the birds of a love divine; For they sing in the trees, my neighbor's trees, Just as sweet as they do in mine.

Allie Lyndsay Lynch brings to the Club: A CHILD WHO TELLS OF SEEING SPIRITS.

I have been listening to the chat of a little maiden aged welve. My niece, who, with her father, is paying me a week's visit. To-night the child and I have been alone. She told me of her plays, playmates, school-teacher, running on from one point of interest to another in a very child-like way, my occasional remark drawing her out. My brother is a Spiritualist, and his children no longer fear "ghosts" or attend orthodox Sunday-school. Presently I asked Emma if her brother Charley still saw spirits. Answering in the affirmative, she added: "I see them," and then related how she once saw a little baby standing in the room dressed in white; saw it plainly, from head to foot; saw its golden curls, its eyes, etc. Told of seeing an old white-haired woman standing by her bed once; of seeing an elderly man "that must have been grandpa, for he looked like pa," sitting in her pa's chair. Once she "saw an Indian with feathers in his hair," only saw him from the waist up," who looked as big as a bar-

In the earlier part of the evening she had told of seeing a little boy, who lived just across the street, run over by a wagon and killed. When telling of seeing spirits she said: "I have seen the boy who got killed often." I asked where would he be. "Why, standing about the room, any place." The little boy and Emma's youngest brother had been playmates. Emma said she and her ma went into a dark room one night and she could see lots of spirits, young ones and grown ones, but her ma could not see them. One night she saw a man walk across the room.

I asked her if she was afraid of them. She said not now I was scared the first time, for I was in the hall and saw a man. I ran to ma and told her and she told me what it was.' I feel that I would need no other evidence in proof of Spirit. ualism being true than this child's tale, if already I had not been so thoroughly convinced. She is too child-like to have thought up such a story, and her words carry conviction. I hope she is destined to make a fine cl. irvoyant medium. I have related the evening's pleasure-for such it has been to me-hoping it may bear conviction to some who question and doubt. The little one, who seems a child of eight, has been tucked away to slumber, and, moved by spirit impression, I dropped "Les Miserables," which I had opened to read while waiting for my husband's and my only brother's return, I have penned this simple tale. Now I can read my book, I presume

Mothers of Several Prize-Fighters.

John L. Sullivan's mother was a very large, powerful wodrift to us readers of LIGHT OF TRUTH a fascinating, educat- man, and of great force of character. So was the mother of ing, comforting, psycho-magnetic influence which the John Morrissey, and so was the mother of John C. Heenan. Sullivan's father was a small man, though it is said The Woman's Club will prove a worthy aid-auxiliary-to that he was very strong and powerful, not only for his size.

MEETINGS.

Boston. - Veteran epiritualists' Union holds whice meetings the first Incodes of every month 17.30 p. m. in 'Banner of Light' Free Circle norm. In H. B. Storer, president, Mrs. M. T. Park Square Hell, 7 Park Square, Services every

To m for his sand our erence. Mrs. M. Ade-Harmony Hall. 7.4 Washington at. Meetings ery sunday at 11 a m. L. 20 and 7 30 p pr. Dr. E.

Blackden conductor. Tayley Hall, corner Berkeley and Trement reets. Public meetings every Sunday at hum and

m. Andrew I., Knight president First Spiritual Temple, c duer of Newbury and seterstreets. Meetings every Sunday at II a m

every sunday at It a m. The and 7 at p m. Thuisdays at 2 to p m. N. P. Smith, chairman. The Lad es' Industrial Society meets weekly, Thursday afternoon and evening, cor. Washington and Dover streets. Mrs. 1da P. A. Whithock, president; Mrs. H. W. Cushman, secretary, 7 Walker street, Charlestown, Mass.

Brooklyn, N. Y .- The Brooklyn Progressive piritual Conference meet at Bradbury Hall 200 ulton street, every saturday evening at 8 o'clock. The First Brooklyn Society of Spiritualists holds services every Sunday morning at 11, evening at 7.40, at conservatory Hall, corner Fulton street and Bedford avenue. W. J. Rand, see'y.
Spiritual meetings are held in Mrs. Dr. Blake's parlors, 431 Franklin ave., every Sunday a 8 p.m., Services are held in Fr. ternity Booms, cor. Bedford and S. Second st., every Sunday evening at 7.30. Mrs. Kate Schroeder, president.

F. Pfeiffer, president

Zipp, sec'y, 143 E. Madison st.

services, free; evening, 15 cents.
The Spiritual Progressive Society meets at Eng-

The Prople's Philosophical Society meets every

Chicago, III.-P. O. S. A. Hall. corner of Wash Ington boulevard and Ogden avenue, Mrs. Cora L. V. Richmond, speaker, at 10.45 a m and 7.45 p m. The First South Side Spiritual Society will hold

Chelsen, Mass. - Meetings held in Pilgrim Hall, Hawthorn street, every S inday morning, circle at 2.30 pm, evening meeting at 7.30. W.AL-

Colorado City, Colo. - Meetings held in Wood

Dayton, O .- The First Spiritualist Alliance meets every Sunday in Knights of Honor Hall, 110 E. Third street, at 7:30 p m. W. E. E. Kates,

Grand Rapids, Mich.-The Union Society meets every Sunday evening at 7.30 in Kennedy's

The Progressive Spiritualists Society meet every Sunday at 10:30 a.m. and 7:30 p.m. at Elks Hall, 3s N. Ionia street. Thursdays 3 and 8 p m. Mrs. E.

Haverhill, Mass.—The Mediums' Order of Be +ficence meets every Friday evening in room 1, Tilton Building, 46 Merrimack street. All are

clation of Spiritualists meets every Sunday morn-ing at 10:30 and in the evening at 7:45, at Lorraine Hall, cor Washington and Tennessee streets

Louisville, Ky .- The First spiritualist church meet sunday at 11 a m, 3 and 7 p m, at Mt Euclid Hall, West Jefferson street above seventh.

Los Angeles, Cal. - The Los Angeles Spiritua

National City. Cal.—The First Spiritual Society of National meets at Griffith Hall, corner of Fifth Avenue and Eighteenth street, at 10:30 Sunday marnings and Tuesday evenings at 7:30. Lyceum 9:30 Sunday mornings. Mr. Herbert E. Dimock, president; Mrs. Mary I. Dimock, secretary; Mr. P. Griffith, conductor of Lyceum.

New York City.—The First Society of Spiritualists convenes every Sunday at Carnegie Music Hall Building, Seventh Avenue between 56th and 57th streets, entrance on 57th street, at 10:45 a m and 7:45 p m. Henry J. Newton, President

The New York Psychical Society meets every Wednesday evening at 114 W. 14th st. Speakers and mediums always present. The public invited.

J. B. Snipes, president, 26 Broadway.

The Society of Ethical Spiritualists meets every sunday at Knickerbocker Conservatory, 44 west 14th street, at 10:45 a m and 7:45 p m.

Adelph Hall, 52d st. and Broadway, meetings every Sunday at 3 and 8 p m. Mr.J. W. Fletcher, regular speaker.

regular speaker. New Orleans, La.—The New Orleans Association of Spiritualists meet at their hall 59 Camp street, every Sunday evening at 7:30. Geo. P. Benson, President.

Plymouth, Mass.—The Mediums' Order of Beneficence meets every Friday evening at 3 Win-ard Place. Agnes W. Gleason, sec y.

Philadelphin, Pn.—The First Association of Spiritualists meet every Sunday at 10:30 in the morning and 7:30 in the evening at the corner of Eighth and Spring Garden. Benj. P. Benner, Pres. Keystone Spiritual Conference meets every Sunday afternoon at 2:30 at the northeast corner Tenth and Spring Garden st. J. S. Rowbotham, Pres. The Second Association of Spiritualists meet at their church on Thompson street below Front every Sunday 2:30 p. m. Conference and Lyceum.

Pittsburg, Pa.-The First Spiritualist Church of Pittsburg has lectures every Sunday morning at 10:45 and in the evening at 7:45 at their hall, 6 Sixth street. Nicolaus Schenkel, president, J. H.

Providence, B. I The Spiritualists' Assocition holds meetings every Sunday at Columbia Hall, at 2,30 and 7,30 p.m. Lyceum at 1 p.m. Quincy, Mass. The Modiums Order of Benefi-cence meets every Thirs ay night at 7 Cottage st. All are welcome to come and learn of the object of our noble order. B. Porterfield, prest., M. A.

sive Spiritualists meets every Sunday morning in Washington Hall, 35 Eddy st. Mediums' and conference meeting every Sunday at 2 p m. S. B. Whitehead, sec'y. Springfield, Mo. - The First Progressive Spir-Hual Society m. ets every Sunday at 2.30 p. m. G. A. R. Hall on St. Louis st., and at 7.30 p. m. Harmony Hall, 230 Commercial st. F. L. Unde, wood, president.

St. Louis, Mo.—Ethical spiritual association meet at the hall corner Garrison ave and Olive st. Sunday at 2 30 and 7.30 p. m. Ladies' Aid every Friday afternoon at 1.30. Summerville, Mass.—Meetings held in Tem dar Hall every Sunday at 11 a m, 2.30 and 7.30 pm. drs. S. E. Buck, conductor.

Washington, D. C.—The First National Association of Spiritualists meets in Grand Army Hall, 1412 Pennsylvania avenue, every Sunday, from October till June, at 11.30 a. m. and 7.30 p. m. Lyceum at 10 a. m. Goff A. Hall, secretary.

The Seekers After Spiritual Truth meets every sanday at 7.30 p. m., in Typographical Temple, 424 425 G st., NW. Sunday school 10.30 a. m. O.W. Humphrey, Sec'y.

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A sector streets. Meetings evening social at 7.85 T. H. Dunham, Jr., secretary 177 State street. Eagle Hail, 616 Washington street. Spiritual meetings at 11 a.m., zwi and 7.80 p.m.; also Wednesday at 3 p.m., E. Frittl., conductor.

Rathbone Hall, 694 Washington street; meetings

Buffalo, N. Y.-The First Spiritual Society meets every Sunday in A. O. U. W. Hall, corner Court and Main streets, at 2 20 and 7, 30 p. m. Wm.

Baltimore, Md.-The Relly fo-Phile sophical Society meets at Wurtzburger's Hall, N. Exeter st., every Sunday at II a., m. and 8 p. m. Chas. A.

Cincinnati, O. The Society of Union Spiritualists meets at G. A. R. Hall, 115 W. Sixth street, every Sunday morning at 1630, and in the evening at 7:30. Good speakers and music. Morning

the Spiritual Progressiv. Society meets at Englert Hall, 67 Marshall avenue, Camp Washington, every Sunday at 7.45 p. m.
People's Spiritual meetings every Sunday, 2.30 p.m., at the American Health College, Fairmount, Good music. Fre. admission. Free discussion.

Sunday at the S. E. cor. Fourteenth and Central avenue. Lyceom 10.30. Lecture 3 p. m. Miss L. Rollo, sec'y, 923 Washington ave., Newport, Ky. services at 77 Thirty-first street, every Sunday at

Indianapolis, Ind. - The Indianapolis Asso-

Liberal, Mo.-The Spiritual Science Association meet every Sunday evening at 7:30 and on Wednesday night; Ladies' Aid every Saturday

Society holds meetings Sunday afternoon and evenings in G. A. R. Hall, 6105 S. Sp ing street. Alfred R. Street, president, E. W. Fortune, see'y. Mediums and lecturers contemplating a trip to the Pacific Coast are invited to correspond with us.

Minneapolis, Minn.—The First Spiritual Society holds services every Sunday morning and evening at Odd Fellows hall, 12 and 14 Washington Ave., North, at 10:30 a m and 7:30 p m.

The Washington Union Spiritual Society hold services Sunday morning and evening at 2:0 2nd avenue, south.

Mrs. C. D. Pruden, Pres.

Milwaukee, Wis. - Liberal Club meet every unday evening at 216 Grand avenue.

New York City.-The First Society of Spin

Norwich, Conn. First Spiritual Union holds services in G. A. R. Hall every Sunday at 1.30 and 7.30 pm. Lyceum at 11.45 am. Mrs. F. M. Marcy, conductor.

Onkland, Cal.—The Mission Spiritualists meet every Sunday at Native Sons' Hall, 918 Washing-ton street, at 2 and 7.30 p. m.

Santa Cruz, Cal.—The Unity Spiritual Society (Incorporated) holds services every Sunday at 11 a.m. and 8.p. m. at Beulah Hall over Sonta Cruz Co. Bank), Pacific Avenue, Sociable every Wed-nesday evening. Reception (for spirits and mor-tals: every Friday evening. F. H. Parker, see'y,

Salt Lake City. - Progressive Spiritualists So-clety meets every Sunday evening at 7,30 at the Temple of Honor Hall, Main street. San Francisco, Cal. The Society of Progres-

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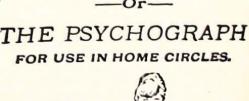
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her 221, A. Schueller defends the A. P. A. thus:

oppose the A. P. A.'s because they stir up the community, hurt Christians of his time; and now, at the end of the nineteenth trade, do away with good feeling, etc. Let me draw a picture century, the Romish Church still proclaims the possibility and for your benefit. Suppose that order came from Rome releas- advantages of celibacy, and modern science declares that she ing Catholics from all allegiance to the State. Now mind, this is right." very same thing has been done over and over in Germany and other countries and has been observed by the faithful. What will you do? 'Why, there are 27,000 soldiers of Uncle Sam to bring the rebels to terms,' you say. I am ready to bet that one third of those soldiers are Romanists. Against them are probably 300,000 more or less armed Romanists, scattered all over the country. You are at their mercy, History tells us to break the seventh commandment, and according to exwhat that means. 'This is a hallucination of a crank!' I hear priest Rev. J. A. O'Connor, the priests sell masses to the paid. you say. I wish it were. And now I am going to reveal to you keepers of houses of ill fame for the prosperity of their busithe innermost secret of the A. P. A. This organization is bound by oath to prevent our liberties from being swept away on the day of conflict, it will see to it that the people are not overcome like a lot of fools. That is the business of the American Protective Association all over the country.

"I know to say all this is a dangerous thing, as you will understand when you hear that we receive constantly letters threatening this or that member with death. Let me say right here that so far we have paid very little attention to them. With the help of a detective, however, we have found who two of the writers were. The letters I referred to are the ones ornamented with pictures of a bleeding heart pierced by a dagger. Now let me tell those two would-be assassins and that their names are known to five of us only, at present. If any of us should be killed over 600 will learn the names of the two within a day and then let them look out for their hides. Those two we hold responsible for the safety of every A. P. A. As far as I am concerned, I prefer to die for a cause worth dy-

"Charge is brought against the A. P. A. that they combine for the purpose of electing their men at the polls. This might seem a serious charge. But listen to this story: You most likely have heard of the revolution in Germany in 1848 The German people tried to do what the American colonists succeeded in doing-do away with kings, counts, and nocounts and become a free and united nation. My father was a rebel (?) too, and was placed once as a sentinel at one of the gates of my native city. A great number of armed citizens had left the city to search the country. My father heard some shots fired and soon after some of the militia came running back to the city, 'Did you meet the enemy, did you shoot?' father asked. 'Yes, we did,' they answered, 'but they are shooting too, the nasty fellows.'

"We are charged with doing what the Romanists have been doing all the time over the whole country, using pulpit and confession both in order to elect their candidates. I read that at the last election in different cities priests had been seen leading the faithful to the polls. I have heard people say that during session of the legislature or senate Roman priests up to three and four are constantly in the lobby of the capitol at Des Moines.

"There are a good many things which I would like to say yet, but there must be an end to everything. You know now what the A P. A.'s are about. Judge for yourselves, I have given you plain talk. Our worst fears may be unfounded there may be a peaceful solution possible, I wish it were. I wish there were no necessity of A. P. A.'s, All the members of this organization are peaceful but determined citizens, we never break up meetings of any kind-never threaten anybody's life-are independent voters-can not be led like a herd of sheep-we all cau read and write-most of us are members of churches-our list of membership represents al vocations-we are determined and fearless-one for all and all of us that we take pleasure in commending this sweet little for one. Defenders and guards of our liberties we are, and if volume, of which it may be said that the author has chosen we have any secret wish, it is to see the backbone of the poli tical power of Rome broken beyond repair, so that we may live in peace with our Roman fellow citizens to whose spiritual faith we bear no grudge at all."

PRIESTLY CELIBACY.

The following item from the Catholic Times and Catholic Opinion, November 11th, tells Romanists that the priestly celibacy is a glorious good thing and that the unmarried priesthood are not the victims of a cruel Church law. Martin Luther and Protestantism, with its married clergy, are no improvement over the celibate Romish priesthood, and Galen, a her thought crystallized into gem-like beauty.-Progressive pagan of the second century, is quoted as good authority that | Thinker. the celibacy was practiced among the early Christians.

The fact is that celibacy has been known and extensively practiced by fanatical monks long before the Christian era. Romish fanaticism, like Romish ritualism, are of pagan origin. We are ready to give credit where credit is due, and to make the public statement that the Romish Church did not invent the celibacy of her priests, but borrowed it from paganism. Divest Romanism of its pagan superstition and idolatry and you will see his holiness, the Pope, standing upon St. Peter's things. - Catholic Union and Times. chair like a "dressed" turkey in front of a butcher shop before Thanksgiving Day.

The priestly celibacy of the Church of Rome is a fraud and a sham. Priests, monks, and nuns, as members of the great genus homo, are men and women like the rest of human mortals-the celibacy notwithstanding-and the fact that Romanism is so very prolific in all its branches shows that celibacy is no prevention of propagation.

Romish orphan asylums, whose name is legion, are surely not stocked by the off-spring of "dead" fathers and mothers. The secrets of the "holy" confession box could enlighten the American public on the mysterious origin of Romish orphans. Priestly celibacy for the time being debars the Romish priest of a legal marriage according to a law established in the eleventh century, but the celibate priesthood is by no means childless, the Romish assertions to the contrary notwithstand-

ing. Read the Romish interpretation:

"During the last hundred years certain Prench physicians, foremost among whom was a certain Dr. Lallemand, under the influence of atheistic ideas and false science, taught that celibacy was impossible, and a danger to health. This was, of course, flattering to human passion. Sir James Paget, who stands pre-eminent as a physician, was one of the first in his country to point out how utterly false and full of harm such teaching was. In his "Medical Essays" he attacks and refutes the French physicians. Dr. Henry Lee and Professor Humphreys, of Cambridge University, are prominent medical men who have also shown, on physiological grounds, that the Prench physicians were wrong. In its last issue our medical contemporary, the Lancet, does splendid service to the cause of morality by emphasising the teaching of these great English physicians. In a long leading article it points out how negligent many parents are in properly instructing their children in the dangers of the passion of lust; and how that passion is 'excited by lewd imaginings, loose talk, and sensuous scenes.' It also points out how vice is voluntary, and it is only by the exercise of a resolute self-will that virtue is main to the pages. The Releter Way died a few weeks ago, but physicals.

They show a very good and true ear for the rhythm of verse and true are for the rhythm of verse and true are for the rhythm of verse and true are for the rhythm of verse and they are remarkable, probably more than in any other way for the constantly recurring expression of trustful piety, a brief in they are remarkable, probably more than in any other way for the constantly recurring expression of trustful piety, a brief constantly recurring expression of trustful piety, and they are remarkable, probably more than in any other way for the constantly recurring expression of trustful piety, and they are remarkable, probably more than in any other way for the constantly recurring expression of trustful piety, and they are remarkable, probably more than in any other way for the constantly recurring expression of trustful piety, and they are remarkable, probably more than in any other way for the constantly recurring expression of trustful piety, and they are remarkable, probably more than in any other way for the constantly recurring expression of trustful piety, and they are remarkable, probably more than in any other way for the constantly recurring expression of trustful piety, and they are remarkable, probably more than in any other way for the only by the exercise of a resolute self-will that virtue is maintained.' It draws attention to the great mischief done among young men by the pamphlets of quacks. These pamphlets young people possessed of a morbid curiosity as the moth is - Spirit of Truth.

Miscellaneous Articles lured to the candle. It is most gratifying to find that great SPIRITUAL BOOKS. leading English medical paper, are now proving the aucient teaching of the Catholic Church by modern, indepen-In a letter to the Daily Gate, of Keokuk, Iowa, of Novem- dent, scientific research. Luther and Protestantism scoffed at celibacy. The great pagan physician, Galen, who lived in the "A word to those of our Protestant fellow-citizens who second century, testifies to the practice of celibacy among the

ROME AND PROSTITUTION.

Legalizing harlotry, no doubt, leads to this vice. According to ex priests of Rome and others, the confessional and the forced celibacy of the priests is a fruitful source of social impurity. The Church of Rome grants for cash dispensations ness. M. M Wolfe, superintendent of the Memorial House for Homeless Girls in New Orleans says: "I visited a 'Gilded Palace,' and talked with the proprietor, who had kept a house of prostitution for thirty years. She told me that her house was the most genteel and quiet of any in this city, and that in all the thirty years she had been in business, she has never been obliged to appear before the police court. The inmates of this house were young girls. She said when she first got them they were kept for a time quite excluded, not permitted to appear in the parlors until she had taught them that even in a house of prostitution they need not go down in the mud. And she also taught them their duty to the Church. In a room of this house candles burn before a crucifix, and a fountain of holy water stand by a cold, hard image where these poor creatures prostrate themselves, making the sign to the cross and mumbling prayers "-Rev. A. Smith.

A DAINTY CHRISTMAS GIFT.

We wish especially to call the attention of our readers who nay desire to make holiday gifts to their friends to the charm ing little volume of pomes by Edith Willis Linn, the daughter of Dr. F. L. H. Willis, as being exceedingly appropriate for this purpose, involving but a small expense. It is for sale at this office for \$1 00. Those who have not read this dainty work are not aware what they have missed. See what the press say of it:

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Truly they are called rightly. They are poems whose purity of conception, sweetness of tone, and graceful rhythm stamp them as the effluence of an inspiration. They have the beauty of true gems, and, as such, a brilliancy that must last. -Baltimore American.

A regular reader of Miss Willis' verse receives therefrom an impression, not only of rare moral and poetical power, but also of uncommon purity. There is little current verse, ex cept Mr. Whittier's, which compares with hers in this particular .- E. R. Champlin, in The Christian Union,

Indeed, all her poems are gems, there is not one that is not pregnant with what they may be called sweetness and light.-The Jury, Rochester, N. Y.

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It is not merely or mainly because the gifted author is one mainly simple and unambitious themes, but has well sus tained the purpose of gilding and enhancing them by her treatment. The style is graceful as well as tender.—Rochester Union and Advertiser. Union and Advertiser.

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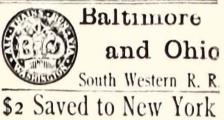


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*A word to those of our Protestant fellow-citizens who for your beneal. Suppose that order came from Rome releasing Catholics from all allegiance to the State. Now mind, this is right."

The Water and protection of the Rome of Countries and the been observed by the faithful. What will you do? 'Why, there are 27,000 soldiers of Uncle Sam to Legalizing harlotry, no doubt, leads to this vice. Accordprobably 300,000 more or less armed Romanists, scattered all

threatening this or that member with death. Let me say right here that so far we have paid very little attention to them. With the help of a detective, however, we have found who two of the writers were. The letters I referred to are the ones ornamented with pictures of a bleeding heart pierced by a dagger. Now let me tell those two would-be assassins and that their names are known to five of us only, at present. If any of us should be killed over 600 will learn the names of the two within a day and then let them look out for their hides. cross and mumbling prayers "-Rev. A. Smith. Those two we hold responsible for the safety of every A. P. A. As far as I am concerned, I prefer to die for a cause worth dying for.

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doing all the time over the whole country, using pulpit and confession both in order to elect their candidates. I read that at the last election in different cities priests had been seen leading the faithful to the polls. I have heard people say that during session of the legislature or senate Roman priests up to three and four are constantly in the lobby of the capitol at Des Moines.

"There are a good many things which I would like to say yet, but there must be an end to everything. You know now what the A P. A.'s are about. Judge for yourselves, I have cept Mr. Whittier's, which compares with hers in this pargiven you plain talk. Our worst fears may be unfounded, there may be a peaceful solution possible, I wish it were. I wish there were no necessity of A. P. A.'s. All the members of this organization are peaceful but determined citizens, we never break up meetings of any kind-never threaten anyherd of sheep-we all can read and write-most of us are members of churches-our list of membership represents all vocations-we are determined and fearless-one for all and all we have any secret wish, it is to see the backbone of the political power of Rome broken beyond repair, so that we may live in peace with our Roman fellow citizens to whose spirit-

PRIESTLY CELIBACY.

The following item from the Catholic Times and Catholic Opinion, November 11th, tells Romanists that the priestly ful and the studious.—Banner of Light, Boston, Mass. celibacy is a glorious good thing and that the unmarried priesthood are not the victims of a cruel Church law. Martin Luther and Protestantism, with its married clergy, are no impagan of the second century, is quoted as good authority that | Thinker. the celibacy was practiced among the early Christians.

The fact is that celibacy has been known and extensively practiced by fanatical monks long before the Christian era. Romish fanaticism, like Romish ritualism, are of pagan origin. We are ready to give credit where credit is due, and to make the public statement that the Romish Church did not invent the celibacy of her priests, but borrowed it from paganism. Divest Romanism of its pagan superstition and idolatry and chair like a "dressed" turkey in front of a butcher shop before Thanksgiving Day.

The priestly celibacy of the Church of Rome is a fraud and a sham. Priests, monks, and nuns, as members of the great genus homo, are men and women like the rest of human mortals-the celibacy notwithstanding-and the fact that Romanism is so very prolific in all its branches shows that celibacy is no prevention of propagation.

Romish orphan asylums, whose name is legion, are surely not stocked by the off-spring of "dead" fathers and mothers. The secrets of the "holy" confession box could enlighten the American public on the mysterious origin of Romish orphans. Priestly celibacy for the time being debars the Romish priest of a legal marriage according to a law established in the eleventh century, but the celibate priesthood is by no means childless, the Romish assertions to the contrary notwithstanding. Read the Romish interpretation:

"During the last hundred years certain French physicians, foremost among whom was a certain Dr. Lallemand, under the influence of atheistic ideas and false science, taught that celibacy was impossible, and a danger to health. This was, of course, flattering to human passion. Sir James Paget, who stands pre-eminent as a physician, was one of the first in his country to point out how utterly false and full of harm such teach- imagination, such sweetness, and humanity of thought .ing was. In his "Medical Essays" he attacks and refutes the Buffalo Courier. French physicians. Dr. Henry Lee and Professor Humphreys, of Cambridge University, are prominent medical men who have also shown, on physicians were wrong. In its last issue our medical contemphysicians were wrong. In its last issue our medical contemporary, the Lancet, does splendid service to the cause of professor Humphreys, and they are remarkable, probably more than in any other way for the constantly recurring expression of trustful piety, a serenely untroubled faith, in what are called "the verities of religion," and the unfailing evidence running through all of the pages of a gentle, sweet feminine personality.—Chicago Times.

They show a very good and true ear for the rhythm of verse and they are remarkable, probably more than in any other way for the constantly recurring expression of trustful piety, a serenely untroubled faith, in what are called "the verities of religion," and the unfailing evidence running through all of the pages of a gentle, sweet feminine personality.—Chicago Times. morality by emphasising the teaching of these great English physicians. In a long leading article it points out how negligent many parents are in properly instructing their children of genuine gift and conviction. A note of sweet and spiritual in the dangers of the passion of lust; and how that passion womanliness is struck on every page, and the style is free is 'excited by lewd imaginings, loose talk, and sensuous scenes.' It also points out how 'vice is voluntary, and it is only by the exercise of a resolute self-will that virtue is maintained.' It draws attention to the great mischief done among ! young men by the pamphlets of quacks. These pamphlets

Miscellaneous Articles lared to the camille. It is most gratifying to find that great SPIRITURL BOOKS. leading English medical paper, are now proving the ancleat teaching of the Catholic Church by modern, indepen-In a letter to the Dully Gute, of Keokuk, Iowa, of Novem- dent, scientific research. Lither and Protestantism scoffed at Room; see Race at celinacy. The great pagan physician, Ga'en, who lived in the second century, testifies to the practice of celibacy among the with on the philosophy and accent of spiritual manifestations as a conjection of spiritual manifestation of spiritual m appose the A. P. A.'s because they stir up the community, hurt Christians of his time; and now, at the end of the nineteenth in stock at this office. Kemit by postoffice. The Waiseks Wonder, rade, do away with good feeling, etc. Let me draw a picture century, the Romish Church still proclaims the possibility and money order registered letter, or draft in Cin-

Legalizing harlotry, no doubt, leads to this vice. Accordbring the rebels to terms, you say. I am ready to bet that ing to ex priests of Rome and others, the confessional and the one third of those soldiers are Romanists. Against them are forced celibacy of the priests is a fruitful source of social impurity. The Church of Rome grants for cash dispensations over the country. You are at their mercy, History tells us to break the seventh commandment, and according to exwhat that means. 'This is a hallucination of a crank!' I hear you say, I wish it were. And now I am going to reveal to you the innermost secret of the A. P. A. This organization is ness. M. M. Wolfe, superintendent of the Memorial House. hound by oath to prevent our liberties from being swept away on the day of conflict, it will see to it that the people are not overcome like a lot of fools. That is the business of the American Protective Association all over the country.

"I know to say all this is a dangerous thing, as you will understand when you hear that we receive constantly letters are not limit to support the formulation of the Memorial House for Homeless Cirls in New Orleans says: "I visited a 'Gilded Palace,' and talked with the proprietor, who had kept a house of prostitution for thirty years. She told me that her house was the most genteel and quiet of any in this city, and that in all the thirty years she had been in business, she has never been obliged to appear before the police court. The immates by C. C. Siowell, or Hudson Tuttle, Berlin Heights, D. C. Siowell, Or Hudson Tuttle, Berlin House and Follows and Children Heights, D. C. Siowell, Or Hudson Tuttle, Berlin House Appearance of Children Heights, D. C. Siowell, Or Hudson Tuttle, Berlin House and Follows and Children Heights, D. C. Siowell, Or Hudson Tuttle, Berlin House Appearance of Children Heights, D. C. Siowell, Or Hudson Tuttle, Berlin House Appearance of Children Heights, D. C. Siowell, Or Hudson Tuttle, Berlin House Appearance of Children Heights, D. C. Siowell, Or Hudson Tuttle, Berlin House Appearance of Children Heights, D. C. Siowell, Or Hudson Tuttle, Berlin House Appearance of Childr of this house were young girls. She said when she first got Heights, O. them they were kept for a time quite excluded, not permitted | to appear in the parlors until she had taught them that even in a house of prostitution they need not go down in the mud.

And she also taught them their duty to the Church. In a room of this house candles burn before a crucifix, and a fountain of holy mater stand by a cold, head image, where these tests.

And she water stand by a cold, head image, where these tests and explain the vast array of lacts in the bad in the beautiful the vast array of lacts in the last array of lacts in the vast array of lacts in tain of holy water stand by a cold, hard image where these poor creatures prostrate themselves, making the sign to the

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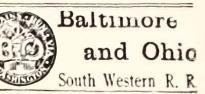


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NEWS FROM CORRESPONDENTS, Continued.

LOCALS AND PERSONALS.

-We are pleased to note that Brother A. C. Ladd has fully recovered from his illness. Our New Orleans correspondent has a good word to say for him.

-The Ladies' Aid of the Union Society has adjourned until the first Wednesday in January, 1893, when the work for the new year will be resumed with renewed effort and vigor. In the mean time the members individually wish each other a Merry Christmas and a Happy New Year.

-The Ethical Spiritualists of Cincinnati will hold services Sunday afternoon at 2 30 o'clock at 227 Main Street (Lincoln Inn Court-first floor), this city. At 7 30 p. m. services will be held at Hayman's Hall, corner Fifin and Monmouth Streets, Newport, Ky., both services being conducted by Mrs. M. E Ricker.

-A grand spiritual watch-meeting will be given for the benefit of the Society of Union Spiritualists by A. Willis, assisted by trance, slate writing, materializing, and trumpet medinms, at G. A. R. Hall, 115 West Sixth Street, on New Year's Eve, December 31, 1892. Tickets 50 cents. Particulars given by the committee.

-Profes or D. M. King, that indefatigable worker in the cause in this State, will take up his quarters again in Cleveland for the Winter. This is his sixth consecutive visit to that city for the Winter months, where he teaches phrenology, psychology, physioguomy physiology hygiene, and metaphysics. He makes parlor entertainments a specialty. His Summer months are devoted to the Mantua Station and Ashley Camp meetings. Letters addressed to Prof. D. M. King, Mantua Station, Ohio, will always reach him in safety.

-Dr. Wilson Nicely's little pamphlet, entitled "Life Be- land. youd the Grave," has been placed on sale at this office. The same gives an ecount of spiritual phenomena witnessed by the doctor in the presence of various media, and is a good something higher than dry orthodoxy or priestly dogma, or something more soulful than cold Materialism. The price of the pampulet is ten cents, postage free.

-Mrs. M. E Ricker, who during the summer vacation of the Society of Union Spiritualists gave trance lectures at G. A. R. Hall, 115 West Sixth Street, at 3 o'clock p. m., has taken a hall at Lincoln's Inn Court on Main Street, where her lectures at the above mentioned hour will be continued every Sunday. All are invited to attend. Success go with the lady in her new undertaking. She also gives Sunday-evening lectures in Newport, Ky.

-The Ladies' Aid called a special meeting on Wednesday, December 7th, at 2.30 p. m., at G. A. R. Hall. The members responded cheerfully, many being present who have not been in regular attendance. The object of this meeting was to form a plan of work for the coming year. Business progressed with satisfaction; yeas coming in plentifully, nays being entirely absent. Business over, some time was spent in pleasant conversation, when the society adjourned to meet again Wednesday, January 4th, 1893. As this will be our last report this year, let us thank the LIGHT OF TRUTH for its continued kindness, as also wishing it success and a Glad New Year

—Miss Abbie Judson, who has been for some weeks indisposed, caused by over-exertion in missionary work, has recovered, and is once more able to continue her angelic ministrations to heart-hungering humanity. She will also resume her interesting letters to our readers. Of our new venture she writes: "The LIGHT OF TRUTH is a grand paper. We have good papers in different fields of spiritualistic work, but the new methods of yours meet several needs. The arena which you offer, on which the best minds in our ranks can fairly sustain their special views, the generous and able response of our best thinkers to your invitation, and the admirably conducted column for the 'Children's Lyceum,' make special points that are most gratifying to all who wish to see

our cause advance." -Last Sunday's services at G. A. R. Hall were characterized by their usual good attendance—a good feature in Mr. J. Frank Baxter's ministrations, and which speaks well for his powers of attraction as a medium and a lecturer. The subjects chosen for his discourses were popular ones-as they generally are-and well presented; for Mr. Baxter is not only a pleasing and interesting lecturer, but logical in his deductions and conclusions. Nor does he leave a field untraversed by which he can fortify himself in the onslaught, and carefully guards his tracks left behind; or covers them from sight of those critics who are always on hand to do some fighting after the battle is over. As such a speaker, Mr. Baxter naturally requires somewhat lengthy arguments, but the hearer is gratified in the end by the exhaustive manner in which the subject in hand has been elucidated. So it was with last Sunlike trying to bou down an encyclopedia. We would not know which to mention or which to omit. But we will say this much: We have never yet heard Spiritualism so well proven by the Bible as on this occasion, and we should have been awfully jealous had a Christian or orthodox minister in an opposite direction attempted to prove Christianity true by the phenomena of Modern Spiritualism. But this was not Mr. Baxter's sole intent. He was simply knocking down orthodox objections to our philosophy by proving that Christianity had its origin in similar phenomena as are taking place to-day -showing the absurdity of such objections in the light of reason and investigation-though reason was often the last thing thought of by objectors, to judge by the methods employed to denounce Spiritualism; namely, total ignorance of the subject handled. In the course of his lecture Mr. Baxter also drew some excellent parallels, made timely hits and gave a number of graphic descriptions which were so well impressed on the andience as to bring forth good humor, continued attention, and generous applause. The audience appreciated the speaker's efforts and exhibited it when good taste permitted. Mr. Baxter, too, seemed untiring, which proved the reciprocal feeling existing between the house and the instructor -an attentive audience always producing an interesting speaker.—Of the spirit tests given after the lecture we can hardly say too much in praise. There was a sweet pathos connected with all of them so that the entire seance leaves an impression on the soul as if it had been temporarily transported to a fairy land, and brought back with it a tender and gratifying recollection of what had been experienced. About twenty tests in all were given .- Next Sunday Mr. Baxter will lecture on the "Pilgrim vs. Puritan" in the forenoon, and "Spiritualism and Morality" in the evening.

Portland, Ore.

The Ladies' Auxiliary of the First Spiritual Society, of Portland, met at G. A. R. Hall, on Thanksgiving Eve, for a sociable, Mrs. R. Biglow presiding. Notwithstanding the pouring rain there was a very large and intelligent audience, numbering 200 or more, with anxious faces waiting for the opening exercises.

The program commenced at 8 o'clock by a grand piano solo by Professor Nieberding, after which the president, Mrs. Bigelow, read a very appropriate essay, and proceeded to introduce the other members taking part on the program. Two little girls of five and six years of age, Misses Cridge and Ditchbern, deserve of special praise, though none failed of being appreciated. After the program had been fully ren-dered, the ladies' baskets which had been nicely decorated with rare flowers and filled with all the most dainty nicknacks from the Thanksgiving tables were brought out and auctioned off to the highest bidder by a gentleman who had just arat the business. We did not learn his name. Some of the baskets brought one dollar and fifty cents to two dollars. The net proceeds were twenty-six dollars. Each basket contained the name of the lady donoting it, and the man who purchased it was entitled to help the lady eat the contents. After a in a pleasant dance after the music of Prof. Wisler on his flutina. With many thanks from the ladies and all who were recipients of the very pleasant evening's entertainment, the ladies hope to have it repeated ere long with many added at-

The First Spiritual Society has been an organized body in Portland many years and has always managed to keep the ball rolling so as to afford all strangers an opportunity to know that the open door for spiritual truth is with us.

We have had many of the best speakers and test mediums in our city, and are also blessed with some good home talent. teachers.

Praternally,

Summerland, Cal.

Sunday, December 25, 1892, having been set as a day for piritualists throughout the world to meet and make their subscriptions for shares on their contributions towards this movement, we desire to say that the movement is to place Spiritualism upon a strong financial basis, believing that the cause will, like the Church, have influence and standing in the world in proportion to its material possessions. The trustees of the association are to be selected by the shareholders, and are to be successful, practical business men and women, who will be competent and safe, with whom to trust the success of the cause.

Next it is proposed to build and maintain educational and scientific institutions of various kinds to promote theinterests of humanity and the cause of Spiritualism; to make conditions that natural mediums may be properly developed and sent into the world to demonstrate the truths of our belief to all mankind; to establish a college for healing mediums that will issue a diploma that will protect them against prosecution from quack medical societies; to estabisa homes for mediums who have devoted their lives to the

These subscriptions for shares and donations are to secure the Ortego Rancho, the lots in the town site of Ortego, and one thousand lots in the town of Summerland, and to establish a fund to aid in building these institutions. The land and lots are to be sold and the proceeds devoted to the same purpose. The rancho is underlaid with oil, gas, and other valuable products which are to be set aside to continue the good work.

A small donation from each of the million of Spiritualists in the world would establish this movement. Send money to the Commercial Bank, of Santa Barbara, Cal., to the credit of the Summerland fund, and notify this committee at Summer-

As Mr. Williams has offered to deposit the money to pay for one share for every ten shares secured to be subscribed by any one, we suggest that this offers an opportunity for document to place in the hands of those searching after societies and others to aid poor and worthy mediums to secure lots for a home as subscriptions for shares could be credited to them, as shares will be accepted at par at any time for lots, the medium could then exchange her commission shares for lots.

Fraternally for the cause, J. WARREN DARLING, | Committee Z. T. CROOP. Citizens. W. D. WHEELER.

Hamilton.-Another filled hall greeted the members of the Spiritual Association. Mr. George Maddocks ably presided and opened the services. Afterwards "Hamadies," the spirit control of Brother Walrond, delivered a most impressive address on "The Consolations of Spiritualism." Death, the con trol said, had been robbed of its terrors through the evidence of demonstrating immortality. To the bereaved Spiritualism became a comforter, for it enabled one and all, without refer ence to sect or creed, tribe or nation, to realize that though the material body may be cold and pulseless, the spirit was present as a distinct personal and living individuality. Death came as a natural event, and should be as welcome in the majority of cases as any ordinary birth. But the teachings of our home for nearly two weeks, trying the Church has enveloped it with so much mystery and terror to make arrangements for a series of and uncertainty as to the ultimate destiny of the spirit that meetings at Dewitt. At present we have even the bulk of Christian people were more or less terrified at the very mention of the word. The guide touched upon the influence of good that Spiritualism had upon social subjects: politics, law-making, criminals, capital and labor, riches and poverty, being analyzed from the spiritual standpoint. The lecture, which was listened to throughout with rapt attentiyn, occupied one hour and a quarter in delivery.

Mr. Walrond has opened a free circle, admitting a few of the public every week for personal evidence of the spiritual phenomena. All those who have hitherto had a sitting have pronounced their firm conviction in the reality of the phenomena.

Messrs. Lewis, G. Maddocks, Garrett, and others, from their earnestness and personal magnetism, are contributing in every way to the spread of the cause in Hamilton.

St, Paul, Minn.

At a convention of Presbyterian ministers held in Minneapolis, Minn., a short time ago, the Rev. Mr. Harriot was as igned the duty of reading the paper of the day, the subject of that paper, as quoted by the daily press, was "Spiritualism." As is the custom of these reverend gentlemen, he, ac cused Spiritualism of being all that is evil, asserting that the philosophy of American Spiritualism is identical with the Taoists of China, and hence that the Spiritualists

were no better than the heathen of pagan China. subject in hand has been elucidated. So it was with last Sun-day evening's subject, "Spiritualism and the Church face to face" To attempt to give a synopsis of this lecture would be face." To attempt to give a synopsis of this lecture would be for their theme the utterances of the Rev. Mr. Harriot. The guides proceeded in their usual logical and eloquent manner to prove the ignorance of Mr. Harriot in regard to the subect with which he had dealt, and we feel assured that all who listened to Mr. Edgerly on that Sunday evening went away feeling that the cause of Spiritualism had been grandly vindicated, and that even the so called pagan philosophy of the "Chinese Taoists" is much to be preferred to the "hell-fire creed of the Christian Presbytery.

We think after awhile the Christian ministers of Mr. Harriot's stamp will learn to keep their mouths shut, lest in opening them, as Pat says, they "put their foot in it." More "Justicus."

An Acquisition to California.

Prof. Joseph Rodes Buchanan, so well known to the thinking world as the originator of new sciences, and especially as the founder of the new Anthropology, has determined to spend the remainder of the century in the genial climate of California, and leaves Kansas City at once for Los Angeles. His readers know that he is the most original thinker of his time, and California will not be disappointed in meeting him, for they will find him not only a genial reformer, but an able teacher-being not only the most philosophic of our orators, but the most eloquent of those who are called philosophers. His style of expression has a peculiar vigor and a comprehensive boldness of thought which are not to be found in the writings of such philosophers as Spencer, Mill, Comte, Hux- suasive eloquence. Mr. Kneeshaw has ley, Tyndall, Cousin, and those of Germany. Huxley, who no superior on the spiritual rostrum. comes nearest to him in this respect, has not his breadth and The attention of the audience never originality. He has not been, like Humboldt and Darwin, an explorer of the old fields of investigation, but has opened an entirely new field, and aims at nothing less than an entire intellectual and social revolution, and he has carried with him a large body of intelligent readers.-Kansas City Journal December 9th.

NOTES FROM ALL POINTS

Mancelona, Mich.-Captain H. Eastman writes that a good slate-writing or materializing medium is needed in his town, and if either one of this phase applies, well recommended, he or she can have entertainment with him, that means a good home in a quiet family.

Indianapolis, Ind .- A. Rose writes that the ladies of their local society gave a supper at Mrs. Cashmieres, 131 N. Meridan Street, recently, which was a decided success, at the close of which Mrs. Jacobs gave a trumpet seance. This correspondent also reports an interesting seance, which we will bring in a separate article.

Grand Rapids, Mich.—Our society has issued the followlowing dodger for general distribution: Lectures and pherived from the East and who, by the way, was a royal expert nomena, under the auspices of the Progressive Spiritualists Society, in Elk's Hall, 38 Ionia Street, Grand Rapids, Mich. Sundays at 10 30 a. m. and 6.30 p. m. December 25, 1892, Mrs. Jennie B. Hagan-Jackson. January, 1893, Mrs. Ada Foye, of San Francisco, Cal. If you want to hear from your spirit friends, or witness manifestations of the most marked charsocial chat the floor was cleared and all who desired took part acter, do not fail to hear this remarkable medium, who stands unrivaled by none on the public rostrum. In February this society will introduce to the public a new speaker and medium, Professor Silas W. Edmunds, of Cleveland, O. See daily papers for week-day meetings, and subjects of lectures."-

Secretary. Newark, O.—I attended one of your seances last Sunday meeting. Two or three of the speakers evening, given by Miss Sadie Burton. It was a materializing had been reared Roman Catholics. But and trumpet seauce. The trumpet speaking was given in the they said they were not to blame for it; light. We received many wonderful manifestations. Each and from that they found the stepping-stone everyone seated in the circle had friends that materialized, to Spiritualism. The best of our work-which were recognized by their friends. There were seated in ers have come out of the Churches. Is Two well-filled halls meet every Sunday evening, anxious to the circle thirteen, and all were highly pleased. Mrs. Burton it not a fact that the small ray of the listen to the truths that may fall from the lips of our inspired has given better satisfaction than any medium that has visited light held by the Churches, is now burstour city. I have been an unbeliever in Spiritualism for years, ing forth in such power that it needs no but my friends who have died in the past have materialized to sect or creed for a scoffolding, and it can Good mediums that may wish to visit this city will be made welcome and receive good support by our people.

I am very much pleased with the LIGHT OF TRUTH and shall continue to take it and recommend it to my friends, with best wishes for its prosperity.

Praternally.

D. H. HENDER.

but my friends who have died in the past have materialized to me so that I now believe that spirits return. I am perfectly have no limit short of the whole human race? We have proved the fact of spirits this, as I sm a firm believer in Spiritualism. Hoping in the future I may meet many of the same belief.—Yours respecting our lives.

Superfluous hair remov-d per manently, instanta me so that I now believe that spirits return. I am perfectly have no limit short of the whole human race? We have proved the fact of spirits our lives days send sample bottle and testimonials free, on receipt of nineteen cents to pay postage, future I may meet many of the same belief.—Yours respecting our lives.

SARA E. HERVY, M. D.

Superfluous hair remov-d per manently, instanta me or limit short of the whole human race? We have proved the fact of spirits our lives of the same of the whole human race? We have proved the fact of spirits our lives of the whole human race? We have no limit short of the whole human race? We have no limit short of the whole human race? We have proved the fact of spirits our lives of the whole human race? We have no limit short of the whole human race? We have no limit short of the whole human race? We have no limit short of the whole human race? We have no limit short of the whole human race? We have no limit short of the whole human race? We have no limit short of the whole human race? We have no limit short of the whole human race? We have no limit short of the whole human race? We have no limit short of the whole human race? We have no limit short of the whole human race? We have no limit short of the whole human race? We have no limit short of the whole human race? We have no limit short of the whole human race? We have D. H. HENDEE. | fully, Frank Gates.

Written for the LIGHT OF TRUTH My Beautiful Ship Comes in. CONNA MAYE MORRIS.

stood on a cliff one cold dreary day, Looking out beyond a deep wide bay. A ship I sighted, with pure white sail, Breasting with courage a mighty gale. Oh, brave, strong vessel, so staunch and true, With your gallant captain and willing crew. Can you meet those angry, fearless waves That roll high above "dead sailors" "grave

How they toss and bound the boat's great hull And sway her masts; and a screaming guil Darts like an imp o'er the creasted foam Which has dashed to fury his ocean home. Astern the billows she drops from sight My giantess ship, with sails of white And I wring my hands in grief and weep As she sinks her treasures neath the deep.

Ah ' yonder I see, 'mid dashing spray, A tall mast rising majestically And struggling, my ship, at last, in glee, Rides proudly the waves of an angry sea, And sails into port with graceful sweep As foaming waves on her broadside leap, She gains with safety her haven strand And scorns to be wrecked in sight of land.

Dewitt, Mich.

Having come to Dewitt for a visit to friends and obtain a little needed rest and recreation, we thought it would be a splendid opportunity of sending in a short report of our doing as a medium and lecturer.

Last September we commenced a series of meetings in Detroit, calculating to continue them for a month or two. but the interest has been such that we have spoken regularly ever since. And Sunday before last we enjoyed one of the best meetings of the season, and more interest is being manifested than at any previous time.

One hour before the lecture a conference is in session in order to give home mediums an opportunity to give expression as the spirit may think proper, and on the Sunday evening referred to | 93, and can be addressed 439 West Randolph remarks were made by Mr. Church, of St., Chicago, Ill. Loudon, Canada, which were instructive and entertaining. Sister Minna Carpenter closed the meeting with an inspirational song, which was well received. She is giving tests this winter at her home, and we understand is giving quite good satisfaction in that direction.

Dr. Charles Day, of Dewitt, the president of that society, has been a guest at been unable to arrange for dates, as the friends do not wish us to discontinue our meetings at present, but we shall speak for that society at the first opportunity.

Thursday evening about thirty persons met at our home where a social was held. All present had an enjoyable time. A number of friends from Windsor, Canada, attended. One of the ladies is developing very rapidly as a clairvoyant and test medium, and as she was obliged to return somewhat early on account of the boat leaving at 11 p. m. she said: "This is my first experience at a Spiritualist social, and I shall certainly attend every one you have this winter if they are as nicely conducted as this one." The receipts of the evening were were much beyond our expectations, and every one seemed to feel that it was good to be there. As we have no secretary we have taken the liberty of writing up the events of the past few days, hoping our cause may progress in the future as

never before, and that all mediums and lecturers may prove true to their calling. Yours, MRS. NELLIE BAADE,

411 13th Street, Detroit.

Louisville, Ky.

Our services on Sunday, November 11th, were ably and eloquently conducted | melee. by the guides of our esteemed Brother Kneeshaw, in the afternoon. His subject was "Mediumship, its Uses and comprehensive sketch of historical mepast reforms were the result of man's spiritual development, its legitimate use being the advancement of life along the path of spiritual unfoldment. If we would have a more perfect expression of mediumship we must surround our mediums with the best possible conditions and earnestly strive to eliminate unreasoning doubt, cultivating a spirit of charity in our midst and thus afford our inspirers the opportunity necessary for thorough and complete communion with

In the evening the audience handed in a variety of subjects; which the guides handled with a facility truly surprising for a thorough mastery of spiritual philosophy allied with a logical, yet perwearies, and the clairvoyant delineations which supplement each lecture are so direct and pointed that they irresistibly carry conviction with them. H. R. WARDELL.

Washington, D. C.

Allow me to congratulate you and your readers upon the excellency of your paper. I thought the Better Way was a good paper, but it led its way into the LIGHT OF TRUTH, which is now destined to radiate its divine thought into the minds of all who shall read and ponder. For the first time I am allowed to spend my Winter in this beautiful city. I am glad to know that the banner of Spiritualism is held aloft here. Last Sunday I visited two nice halls and found them well filled with earnest attentive hearers. I should judge that our cause has a firm and abiding footing here. The meetings held on every Sunday afternoon for a free discussion of such subjects as relate to the discovery of the highest truths and how to apply them to humanity, is, to me, of the greatest importance. Every person who calls himself a Spiritualist should study to find out the best way to present and push forward the knowledge he has gained, and let it be done in kindly spirit, that no one may be repelled. I was glad to see that this was one at the "Searchers After Truth"

MEDIUMS AND LECTURERS.

Mrs. Ada Foye's permanent address is P. O. Box 517, Chicago, Ill.

Will C. Hodge may be addressed at Roches-

er, Ind., during this month. Mrs. Helen Stuart Richings speaks at Ander

on, Ind., during December.

U. G. Pigley will accept lecture engagements Terms given on application. Address at De hance, Ohio.

Mrs. Mott Knight has left New York City for Eureka Springs, Ark., to recuperate her health for a few weeks.

Mrs. Effic Moss, materializing medium, will be in New York City during November, Address 930 Sixth Avenue. W. A. Mansfield is located at present at 1426

Cedar Avenue, Cleveland, O. Will visit neighboring towns at intervals. P. L. O. A. Keeler, slate-writer, is in Cleve-

land, O., stoping at "The Hollenden." He remains there for the winter Prof. J. M. Allen's address for the present is

42 Seventh Street, San Bernadino, Cal., in which city he is engaged for the present. Mrs. M. E. Williams, of 232 West 46th street New York City, holds seances for materializa-

tion every Tuesday Evening and Saturdays at 2 p. m. Dr. H. T. Stanley, inspirational speaker and platform test medium, would like to make en-

gagements for 1893. Address 2652 Olive Street, St. Louis, Mo. Mrs. Nellie S. Baade, of 411 Thirteenth Street,

Detroit, Mich , may be engaged to lecture or to conduct funeral services. Correspondence solicited for 1893. Mrs. C. B. Bliss, may be addressed at 623 N oth Street, Philadelphia, Pa. Materializing

seauces Tuesday, Thursday, Saturday, and Sunday, at sp. m. Mrs. Anna Orvis, a remarkable inspirational speaker, has two open months the early part of

Mrs. O. E. Daniels, trance and inspirational lecturer, can be addressed for fall and winter engagements; will also speak at funerals. Address, 4954 South State Street, Chicago, III.

Many testify to the correctness of readings on all business, social, and domestic matters given by Mrs. Maggie Stewart. Price \$1 and stamps. Address, 264 E. Main Street, Pi-Geo. H. Brooks may be addressed during the

month of December, care of C. H. Gates, cor. of 24th and Holly Streets, Kansas City, Mo. Will accept week-day engagements and attend Mrs. A. E. Kibby, trance speaker and platform

test medium, will answer calls for above named purposes in neighboring towns and cities. Address 130 Locust Street, Mt. Auburn, Cincinnati, O. Mrs. Lora Holton musical test medium and

psychometrist, will answer calls for platform work for societies in Michigan, Ohio, Indiana and Illinois at reasonable terms. Address her at Vicksburg, Kalamazoo Co., Mich. Frank T. Ripley, will lecture and give tests BUY IT, TRY IT,

at 2762 Broadway, Cleveland, Ohio, during the month of December, 1892. Mr. Ripley Will accept week night engagements, during December in Ohio to lecture and give tests. Societies or parties wishing the services of

an inspirational speaker for Sundays, weekevenings or funerals, can address Mrs. A. E. Sheets, Grand Ledge, Mich P. O. Box 833 She has not closed all dates for the winter

Willard J. Hull will speak in Indianapolis the Sundays of December for the Indianapolis Association of Spiritualists. Those desiring his services for week evenings can reach him in that city, and mail should be addressed 183 East Tennessee Street, care Mrs. W. H. Par-

J. W. Dennis, has accepted a call from Marshalltown, Iowa, for the month of December. His address will be 206 North Sixth Street Abuses."The speaker gave an exceedingly Mr. Dennis will answer calls in the vicinity for week day evenings, and wishes to make an diumship, embodying the fact that all engagement for January, 93, Permanent address 120 Thirteenth Street, Buffalo, N. Y.

G. W. Kates and wife desire to arrange their camp-meeting route for the season of 1893 so that engagements will make an orderly itinerary. They lecture and give tests. Applications are solicited not later than January. Also desire offers from societies for season of 1893-94. Address 2234 Frankford Avenue, Philadelphia,

Mrs. A. H. Luther may be addressed during this month at Crown Point, Ind. During January, '93, at Duluth, Minn., February and March at Cincinnati, O, April at Pittsburg, Pa., May at Washington, D. C., June, Western New York, July and August, campmeetings, September and October are open dates. November and December of 1893, are engaged.

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No remedy known enters the delicate tissues of the throat and lungs, as does Dr. Hoxsie's Certain Croup Cure. It checks coughs of long standing, removes soreness of the chest, cures night sweats, and relieves the fever and chills so aggravating to consumption. It contains no pium in any form and causes no nausea.

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Mary, who owned the little lamb, Is married now, you know; Her first-born son is ten years old. And he to school does go.

He oft excites the teacher's ire By fracturing the rule; Then, as of old, the children laugh To see the "lam" at school. - Detroit Free Press

Response: Mary had a little lamb, And I don't care a button. Mary's dead, the lamb is old, And soon will make good mutton.

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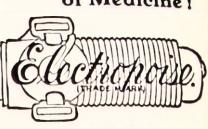
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Mrs. Celia Loucks will make engagements for fall and winter to lecture. Address Find. A Cure for Disease Without the Use of Medicine!



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DR. J. W. BECKER.

Oct. 25, 1891.

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gold medal at the "Ausstellung fuer volksver-staendliche Gesundsheits und Krankenpflege." [Popular Hygiene Exhibition held at Haile, a. S., Germany, August 21-28, 1891. The awarding judges accompanied the notification of their act with the following flattering letter:

act with the following flattering letter:

HALLE, A. S., August 28, 1891.

PROF. OSCAR KORSCHELT, Highly Honored Sir: We take great pleasure in notifying you that the awarding judges of the "Ausstellung fuer volksverstaendliche Gesundheit und Krankenpfleget" (Popular Hygiene Exhibition) held at Halle, a. S. August 21 28, 1891, have awarded your Ether Ray Apparatus the Gold Medal. Numerous experiments and our own observation have convinced us of the fact that your Ether Apparatus conveys strength and energy to the human system, which can be used either as a healing-remedy or invigorator. We noticed especially a very beneficial effect on the nervous system, and your Ether Ray Apparatus offers without doubt, the medical science a new agent. It gives us great pleasure that we are the first who can announce to you our highest appreciation. That your Ether Ray Apparatus is also the means of promoting.

that we are the first who can announce to you our highest appreciation. That your Ether Ray Apparatus is also the means of promoting the growth of plants, satisfactory proof has been given to us. Your, very respectfully, W. v. d. Lebe-Halle, Secretary.

Director Eckoff-Stuttgart, Chairman. The disks for flowers were awarded the Diploma of Merit at the Horticultural Exhibition at Eberswalde, 1892. For further information address.

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